

Social Media for Social Good: Value Creation in Social Media Based Cause Brand Communities

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By

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Altruism; brand communities; causes; cause organisations; service logic; social media; social good; value; value creation; value co-creation; value creation; wellbeing.

Abstract

Organisations are increasingly hosting brand communities on social media that provide their supporters with interactive brand experiences, an opportunity to express their passion for the brand (Zaglia, 2013) and value. Of particular interest is how supporters generate value in social media based brand communities that surround a cause. Indeed, value creation is critical for Australian causes, those organisations that attract support because of an underlying aim or principle to their activities. Indeed, the ability of cause organisations to deliver services for their constituents hinges upon their capacity to facilitate supporter value that generates income, supporters and increased awareness of their brands and key messages (Gourville & Rangan, 2004; Kotler, 1975, Nowak & Washburn, 2000). The purpose of this research therefore is to investigate how value is created in two social media based cause brand communities.

Cause brand communities are different from other types of brand communities by their purpose (i.e. social good), the nature of value generated (i.e. altruistic value, Holbrook, 1994, 2006) that is linked to wellbeing (Seligman, 2002, 2005; Brethel-Haurwitz & Marsh, 2014) and by their character that blends aspects of both brand and more generic consumption communities (Brietsohl, Kunz & Dowell, 2015). Yet, despite the applicability of brand community to other industry concepts (McAlexander & Koenig, 2010) and calls by scholars (e.g. Schau, Muniz Jr., & Arnould, 2009; Habibi, Laroche & Richard, 2014a) for investigation into a wider range of brand communities, little brand community research has investigated causes as the focal brand, nor the creation of supporter perceived value in this context.

Value creation is incidental to most social media based brand community research (e.g. Habibi, Laroche, & Richard, 2014b; Hede & Kellett, 2012; Laroche, Habibi, Richard & Sankaranarayanan, 2012; Laroche, Habibi & Richard, 2013; O'Sullivan, Richardson & Collins, 2011;) and then is considered only as generating organisational value. These studies also do not distinguish the roles of the organisation and their supporters in both direct and indirect value creating interactions.

To bridge these gaps, this research harnessed service logic (Grönroos & Voima 2013), a micro level managerial approach to value creation (Grönroos, 2015) that is fundamental to the service perspective of marketing (Grönroos, 2012; Grönroos & Gummerus, 2014). Service logic clearly articulates the nature of value as a customer's (supporter's) value-in-use and enables theoretical development by distinguishing participants' roles and varying activities in value creation. Two Australian cause organisations were investigated in three studies that employed multiple methods (netnography, in-depth interview and online survey) within case study as the primary method.

Study One employed netnography to identify how the use of posts and practices by cause organisations and their supporters influence value creation in a social media based cause brand community. This study revealed that posts contributed to *three* types of supporter engagement in value creation but most supporter engagement occurs in direct interactions with the organisation in *Value Co-creation*. This study also identified that in organisationally sponsored social media based communities, the organisational role as a service provider and value facilitator requires *organisational engagement* in the initial provision by cause organisations of resources such as social media platforms. Study One distinguished that the organisations employ practices differently to facilitate value that reflects their different management of the social media based cause brand communities. It also found that supporters use practices differently to create value that influences the vibrancy of their social media based cause brand communities.

Study Two investigated the strategies the organisations employ to facilitate value and explored their perceptions of both organisational and supporter value. Study Two found that the organisations drive supporter engagement and thus *Value Co-creation* but appear more focused on realising organisational value than on facilitating supporter value. The organisations perceived their supporters generate value from *contribution, connection* and *wellbeing* associated with supporters' participation in the social media based brand cause brand communities and that supporters' wellbeing led to the wellbeing of others, demonstrating how social media can generate social good. The organisations also perceived they derive value from *brand awareness, fundraising, brand advocacy, community size, feedback* and *supporter engagement* that collectively expand their supporter and financial resources.

Study Three identified supporters' perceptions of value creation, their value-linked experience preferences and their own wellbeing. This study found that that *Value Co-creation* is the most frequent type of value creation and engagement between supporters is less frequent. This result suggested supporters might shun extensive socialising in social media based cause brand communities and that the focal cause brand might reduce the "social" aspect of social media for

which social media is traditionally known. Study Three also distinguished supporters' preferred altruistic (e.g. ethical and spiritually uplifting) and hedonic (e.g. fun) value linked experiences and that the type of preferred experience might be associated with age. The study also found that the older group of supporters who preferred altruistic value-linked experiences reported higher levels of wellbeing than the younger supporters who preferred hedonic value linked experiences. The study also revealed that supporters generally feel a sense of accomplishment.

Overall, this research identified that value creation in these social media based cause brand communities is influenced by the organisational and supporter use of posts and practices and organisational strategies to facilitate value. Specifically, this research recognised that the organisational role as a value facilitator and a service provider is fundamental to value creation in these organisationally hosted social media based cause brand communities. The research also found that supporters are most keen to collaborate with the organisation, potentially because of the cause and its brand. Moreover, the research recognised that participants' posts and practices should be tailored to suit supporters' behavioural logic (Grönroos & Voima, 2013) to entice engagement and thus varies between communities.

This research advances the theoretical understanding of value creation in the contemporary context of a social media based cause brand community by its use of service logic that has had limited previous empirical application. It demonstrates the efficacy of Grönroos' (2012) *Model of Value Co-Creation in Service* and develops theoretical understanding of value enacting practices. This research also extends the theoretical concept of engagement in value creation to include *organisational engagement* and showed that supporter engagement can occur in a range of value creative contexts (e.g. *Independent Value Creation* and *Independent Social Value Co-creation*), beyond the prevailing organisation-supporter, co-creative setting of extant studies. This research expands the brand community literature into how posts and practices influence value creation in a social media based cause brand community and lays the foundation for future research and further theoretical development by associating the various types of value creating interactions with supporter value and wellbeing.

Managerially, this research deepens organisational understanding of the organisational and supporter roles in value creation and the types of posts and practices required. It also builds organisational insights into their supporters' preferred value-linked experiences, extant states of wellbeing and the potential implications of these. Furthermore, this research offers managers the *Model of Value Co-creation in Service* (Grönroos, 2012) as a useful framework and tool to audit their own and supporters' resources, processes and outcomes in *Value Co-creation* when they blueprint

(Shostack, 1984) their overall service of a social media based community. It also provides the *Four C Model of Value Creation* that guides organisations to optimise their facilitation of supporter value creation in a social media based cause brand community. Collectively, this knowledge provides managers with tools and resources to draw upon when strategising to enhance their supporters' value creation in a social media based cause brand community.

This research is limited to only two cases so its findings are not generalisable to other organisations. However as per Yin (1984), the case studies are generalisable to the theoretical propositions of this research. Furthermore, the findings of this research can be subsequently explored in qualitative research and tested in quantitative studies. Overall, this research shows that value creation in these social media based cause brand communities is complex but nevertheless manifests social good for the supporter, the service recipient and society at large.

Publications From This Thesis

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Glossary of Key Terms

Badging

Badging is the practice of translating milestones into symbols.

Brand community

A brand community is a “specialised, non geographically bound community based on a structured set of social relationships among admirers of a brand” (Muniz Jr. & O’Guinn, 2001, p. 412).

Brand Use

A category of practices that focuses upon the improved or enhanced use of the focal brand (Schau et al., 2009)

Cause

A cause is an aim or principle which an individual or group is interested in and supports (Collins, 1986, p. 129).

Cause Brand Community

A cause brand community is a brand community that surrounds a cause.

Cause Organisation

A cause organisation is an organisation that attracts support because of the underlying aim or principle to its activities.

Charging

Charging is the practice of providing a payment process for brand community related activities.

Commoditising

Commoditising is the practice of distancing/approaching the marketplace.

Community Engagement

Community Engagement is a category of practices that reinforces participants’ escalating engagement with the brand community (Schau et al., 2009).

Customising

Customising is the practice of modifying the brand to suit group or individual level needs.

Delivering

Delivering is the practice of providing the core service.

Documenting

Documenting is the practice of “detailing the brand relationship journey in a narrative way” (Schau et al. 2009, p. 45).

Empathising

Empathising is the practice of “lending emotional and/or physical support to members” (Schau et al. 2009, p. 43)

Evangelising

Evangelising is the practice of “sharing the brand good news, inspiring others to use” (Schau et al. 2009, p. 43).

Governing

Governing is a practice that articulates the behavioural expectations within the brand community.

Grooming

Grooming is the practice of caring for the brand.

Justifying

Justifying is the practice of providing rationales for devoting time and effort to the brand.

Impression Management

Impression Management is a category of practices that focus externally to create favorable impressions of the brand (Schau et al., 2009).

Informing

Informing is the practice of sharing information about the cause.

Independent Social Value Co-creation

Independent Social Value Co-creation is a supporter's creation of value in direct interactions with other supporters (Grönroos & Voima 2013).

Independent Value Creation

Independent Value Creation is a supporter's independent creation of value that occurs without direct interaction with the organisation or other supporters

Milestoning

Milestoning is the practice of "... noting seminal events in brand ownership and consumption" (Schau et al. 2009, p.44)

Operand resources

Operand resources are the materials upon which actors act (Vargo & Lusch, 2004, 2008a).

Operant resources

Operant resources are intangible skills, knowledge and competencies that are used to activate operand resources (Vargo & Lusch, 2004, 2008a).

Post (verb)

Post (verb) is the act of making an Internet entry or "post"

Post (noun)

A post (noun) is a discrete Internet entry that might contain text (e.g. a comment in Facebook), an image, emoticon, video and/or links that is integral to communication and ultimately value creation on social media platforms

Practices

Practices are value enacting "linked and implicit ways of understanding, saying and doing things..." (Schau et al. 2009, p. 31) routinised actions performed by the individual but evidenced in the collective that can evolve and change over time (Helkkula, Kelleher, Pihlström, 2012). Value underlies all practices and engagement in practices is an act of value creation.

Processes

Processes are a series of value creating activities that might include the incidence and timing of posts. Organisations harness resources in processes to facilitate value. Supporters harness resources in processes to create value.

Resources

Resources are the objects (e.g. platforms, posts) that supporters draw upon to enact practices in value creating activities (Ropke 2009; Grönroos, 2012).

Service logic

A key value creation theory in the service perspective of marketing that distinguishes the roles of all participants in direct and indirect value creating interactions (Grönroos 2008, 2011; Grönroos & Voima, 2013).

Service-Dominant Logic

A key value creation theory in the service perspective of marketing that considers all value creation is co-creation and that both providers and customers are always co-creators of value (Vargo & Lusch, 2004; 2008a).

Social media

Social media are the Internet applications such as Facebook, Twitter and YouTube that allow the creation and exchange of user generated content (Kaplan & Haenlein, 2010).

Social media based brand community

A social media based brand community is a brand community located on social media.

Social Networking

Social Networking is the category of practices that create, enhance and sustain ties amongst brand community members (Schau et al., 2009).

Staking

Staking is the practice of recognising variance within the brand community membership.

Transactional Collaboration

Transactional Collaboration is a category of practices that focus upon transactions.

Value

Value is a supporter's "interactive, relativistic, subjective experience" (Holbrook, 2006:212), generated by participating in the social media based cause brand community. Value is also the extent to which the supporter feels better off (positive value) or worse off (negative value) through their social media based brand community experiences (Grönroos & Voima 2013).

Value Co-creation

Value Co-creation is the value generated in direct interactions between an organisation and its supporters (Grönroos & Voima 2013).

Value Co-destruction

Value Co-destruction is "the collaborative destruction or diminishment of value" (Echeverri & Skålen, 2011, p. 355) by the organisation and its supporters.

Value Facilitation

Value Facilitation is the organisation's provision of potential value-in-use (Grönroos & Voima, 2013).

Welcoming

Welcoming is the practice of greeting new members to a brand community.

Statement of Original Authorship

The work contained in this thesis has not been previously submitted to meet requirements for an award at this or any other higher education institution. To the best of my knowledge and belief, the thesis contains no material previously published or written by another person except where due reference is made.

[QUT Verified Signature](#)

Anne Sorensen
15 December 2015.

This thesis is written according to the conventions of the Australian Government Style Manual: For Authors, Editors and Printers and referenced in accordance with the "Publication Manual of the American Psychological Association (5th ed.).

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"Those who scatter joy" - Ralph Waldo Emerson

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Dedication

This thesis is dedicated to every marketer who uses their skills, energy and 21st century technology for social good. There is so much need in the world today but together we can make a difference.
#socialmediaforsocialgood

1. Introduction

“A life without cause is a life without effect” - Barbarella

The seeds of this research were planted in January 2011 during the Queensland flood crisis when the Queensland Police Service (QPS) harnessed its active and dynamic social media based cause brand community to communicate critical information, correct misinformation and talk to the world’s press in real-time about the unfolding emergency. Significantly, the QPS social media based cause brand community situated on its Facebook, Twitter and YouTube platforms played a vital role in ensuring Queenslanders’ safety during this tumultuous event. It enabled supporters to engage directly with QPS on a large scale, connect with other supporters and to share information, stories and support. QPS thus combined the power of *social media*, the Internet applications that allow the creation and exchange of user generated content (Kaplan & Haenlein, 2010) with *brand community*, described by Muniz Jr. and O’Guinn (2001, p. 412) as a “specialised, non geographically bound community based on a structured set of social relationships among admirers of a brand”, to connect with its community. It was evident that QPS facilitated supporter value since the number of supporters in its brand community grew twenty-five fold during the period. Ultimately, the social media based cause brand community assisted QPS to fulfil its important service mission to make Queensland a safe and secure place and thus generated social good.

Unclear however was just how this occurs. How does the intersection of 21st century technology such as social media and less new activities like brand communities, create value for resource restrained cause organisations and what is the nature of this value? This research proposes that understanding the nature of value and how it is created might assist other cause organisations to more easily meet their service delivery missions. The seeds of a new and contemporary research program took root.

This chapter presents an overview of the thesis that investigates how value is created in a social media based cause brand community. Specifically, it details the research rationale (1.1), research purpose (1.2) and the research questions that were developed to bridge the identified research gaps (1.3) and which also guided the described research design (1.4). The theoretical and practical contributions of this research (1.5) and an overview of the thesis are also provided (1.6).

1.1 Research rationale

The Australian cause sector and value

Value creation is critical for Australian causes, those organisations that attract support because of an underlying aim or principle to their activities. The Australian cause sector comprises 660,000 non-profit organisations (or “causes”) that rely heavily on donor and in-kind assistance to deliver a wide range of vital services for community purposes including social services, human rights and education (Australian Charities and Not-for-profits Commission, 2012). The sector thus significantly contributes to Australia’s social and economic fabric, generating \$55 billion in 2012-2013, employing more than one million Australians and accounting for 3.8 per cent of the nation’s GDP (Australian Bureau of Statistics, 2014). However whilst demand for their services grows (PwC, 2014), cause organisations face fluctuations in tax deductible giving, marginal increases in vital volunteer hours (McGregor-Lowndes, 2014) and a shrinking tax base (McDonald, Scaife & Smyllie, 2011).

To ensure ongoing delivery of vital services, it has become imperative that causes adopt contemporary value creating marketing activities such as social media based brand communities to increase awareness, advocacy and donations that will assist them to achieve their strategic objectives and service missions of social good. It is anticipated this research will reveal a deeper understanding of how supporter and organisational value is generated in social media based cause brand communities that will assist cause organisations to realise these aims.

This research proposes that social good is generated by cause organisations when they fulfil their service missions. It also considers that such social good is amplified when supporters participate in a social media based cause brand community, as their participation generates positive emotions and individual wellbeing. Collectively, individual wellbeing manifests as societal wellbeing (Gable & Haidt, 2005; Seligman, 2002; Seligman & Csikszentmihalyi, 2000). This research posits that a supporter’s wellbeing is associated with their creation of social and altruistic value when they participate in a social media based cause brand community.

Social media based brand communities

The notion of a *social media based cause brand community* is derived from the concept of brand community that might exist online, offline or in both environments, and be member-initiated or organisation-sponsored (Gummerus, Weman & Pihlström, 2012; Mangold & Faulds, 2009; Porter, 2004). The focus of this research is brand communities that surround *causes*, located on *social media* platforms such as Facebook, Twitter and You Tube that are sponsored by cause organisations.

Research into brand communities situated on social media is only just emerging. Yet social media brand communities are uniquely characteristic and are worthy of investigations for clearer insights into how value is created in this context. Habibi, Laroche and Richard (2014a) identify that social media based brand communities are distinguished from others by their social context, structure, scale, pervasive content, and affiliated brand communities. These characteristics emerge from the inherent interactive nature and ubiquity of social media, defined as “a group of Internet based applications that build on the ideological and technological foundations of Web 2.0 and allow the creation and exchange of User Generated Content” (Kaplan & Haenlein, 2010, p.61).

Social media based brand communities offer benefits to brand management by facilitating easy, low cost and high-speed access to significant numbers of consumers (Zaglia, 2013). The ubiquity of social media and the uniqueness of brand communities located on these platforms, therefore combine to warrant further value creation studies in this context.

Social media based cause brand communities; the focal brand is the cause

Despite the applicability of brand community to other industry concepts (McAlexander & Koenig, 2010) and calls by scholars (e.g. Schau, Muniz Jr., & Arnould, 2009; Habibi et al, 2014a) for investigation into a wider range of brand communities, little brand community research has investigated causes as the focal brand, nor the creation of supporter perceived value in this context. Indeed, the focal brands of the few studies into social media based brand communities (e.g. Hede & Kellett, 2012; Laroche et al., 2012; Habibi et al., 2014a, 2014b) are products that limit understanding of the influence of the cause brand in value creation in a social media based brand community.

Cause brand communities are different from other types of brand communities by their purpose (i.e. social good), the nature of value generated (i.e. altruistic value, Holbrook, 1994, 2006) that is linked to wellbeing (Seligman, 2002, 2005; Brethel-Haurwitz & Marsh, 2014) and by their character that blends aspects of both brand and more generic consumption communities (Brietsohl, Kunz & Dowell,

2015). Research into cause brand communities therefore extends the extant body of brand community studies and provides deeper understandings in this different context.

Use of social media by cause organisations

Despite the increasingly pervasive use of the Internet by Australians and their apparent keenness to engage on social media, Australian cause organisations appear slow to harness the benefits of social media. Indeed, 79 per cent of Australians access the Internet daily (Sensis, 2015), the majority of these (68%) have a social media profile and nearly all (93%) are on Facebook. Further, almost one in two (49%) access social media every day. Yet one of the few studies into the use of social media by Australian cause organisations identified the majority (97%) have a website but less than one-third (31%) have a Facebook account (Wirth, 2012).

Studies (e.g. Curtis et al., 2010; Hausmann & Poellmann, 2013; Levine & Zahradnik, 2012; Lovejoy, Waters & Saxton, 2012; Quinton & Fennemore, 2013; Waters & Feneley, 2013; Wirth, 2012) also indicate that many cause organisations are not yet optimising social media. Yet other research signals social media's potential to build relationships (Briones et al., 2011), recruit potential donors (Jeong & Lee, 2013) encourage advocacy (Guo & Saxton, 2014) and influence donor behaviour (Dixon & Keyes, 2013; Miller, Fabian & Lin, 2009; Saxton & Wang, 2014; Shier & Handy, 2012). Extant studies also highlight the potential of social media to create value for cause organisations via increased sales (Stephen & Galak, 2012), positive brand evaluations, purchase intentions (Naylor, Lamberton, & West, 2012), and donor intentions (Dixon & Keyes, 2013; Shier & Handy, 2012). However, in the increasingly ubiquitous context of social media (Heinonen, 2011; Hennig-Thurau et al., 2010; Hoffman & Novak, 2012), it is not yet understood how cause organisations might facilitate supporter perceive value and generate organisational value.

Importance of value creation

Research into value creation in social media based cause brand communities is important since value creation is fundamental to all organisations (Achrol & Kotler, 2012; Grönroos, 2008; Kotler, 1972; Lusch & Vargo, 2006; Vargo & Lusch, 2004, 2008a, 2008b, 2011, 2012) as customer-centric organisations derive value from facilitating customer perceived value. This is particularly critical to cause organisations whose capacity to deliver services and thereby facilitate value for their constituents has been long considered to frequently hinge upon their capacity to generate income, supporters and increase awareness of their brands and key messages (Gourville & Rangan, 2004; Kotler, 1975; Nowak & Washburn 2000). Following Grönroos (2012), every activity by the cause

organisation has potential to facilitate supporter value and by facilitating experiences that support their value (Grönroos, 1997; Raval & Grönroos, 1996), cause organisations can achieve their revenue, supporter acquisition and retention objectives, and realise reduced marketing costs via brand advocacy and supporter loyalty and ultimately competitive advantage. Therefore, value creation ultimately enables cause organisations to fulfil their service missions (Gourville & Rangan, 2004; Hassay & Pelozo, 2009) by achieving these outcomes.

Despite the organisational importance of value creation, little academic attention has focused upon the creation of supporter perceived value in social media based cause brand communities. Certainly, research into value creation has been hindered by blurred interpretations of value that have resulted from evolving marketing paradigms (Grönroos, 2008, 2011; Grönroos & Voima, 2013) and varying firm-centric or customer-centric approaches (Ng & Smith, 2012).

Service logic of value creation

This research applies service logic (SL, Grönroos, 2008, 2011, 2012; Grönroos & Voima, 2013) to investigate value creation in social media based cause brand communities that harnesses a clear view of value as a customer's (supporter's) value-in-use.

Service logic is useful to theoretical development into value creation as it clearly articulates the nature of value and the organisational and customer roles in its creation. The emergence of service logic has been influenced by the evolution in technology that has altered market place dynamics and empowered consumers to actively shape their own product experiences and co-create value with organisations and other customers in enhanced networks (Gummesson & Mele, 2010) like the QPS social media based cause brand community.

Service logic proposes that the customer (a supporter in this research) is the sole creator of value and that the firm facilitates potential value by directly and indirectly influencing a supporter's value creation (Grönroos, 2008, 2011, 2012; Grönroos & Voima, 2013). Value co-creation occurs only via interaction between the supporter and the cause organisation when the supporter invites the provider (the cause organisation) as a co-creator of value into the process, or between supporters as Independent Social Value Co-creation (Grönroos & Voima, 2013). Grönroos (2012) has specified co-creation in a model that is complementary to SL's conceptual "Three Spheres" (Grönroos & Voima 2013). The model also accounts for reciprocity, the potential to create co-creation based value for all parties that is contingent upon the service provider's receptivity to feedback from customers and their willingness to apply the learnings. However, empirical applications of both models are only just

emerging. This empirical investigation using service logic therefore enhances theoretical development by identifying participants' roles and their relative importance in value creation in the contemporary context of a social media based cause brand community.

The nature of supporter perceived value

SL regards value as experiential, as an "interactive, relativistic, subjective experience" (Holbrook, 1994, p. 27). Holbrook's (2006) typology of customer perceived value based on intrinsic and extrinsic, other and self-oriented dimensions is useful in exploring the nature of supporter perceived value. Whilst much research has focused on the economic and hedonic dimensions of value, less attention has been given to social and altruistic value (Holbrook, 2006; Sanchez-Fernandez, Iniesta-Bonillo & Holbrook, 2009). Therefore, this research particularly focuses on social and altruistic value in its investigation of supporter perceived value in a social media based cause brand community, since these dimensions appear particularly relevant to the social media based cause context.

Wellbeing and value

Wellbeing has attracted much research interest (e.g. Baumeister, Vohs, Aaker & Garbinsky, 2013; Diener, 1984; Seligman & Csikszentmihalyi, 2000; Seligman 2002, 2011). Studies are emerging into the influence of social media upon wellbeing (e.g. Kramer, 2010; Wang, Kosinki, Stillwell & Rust, 2014). However, few studies have investigated the relationship between the different value types and wellbeing. In particular, supporters' preferences for altruistic value-linked experience are considered by this research as distinguishing social media based cause brand communities. Little research attention has also been given to how individual and collective wellbeing in this context might manifest social good. Therefore, this research anticipates providing deeper theoretical insights into the association of supporter perceived value and wellbeing in the specific context of a social media based cause brand community. It also aims to understand how supporters' wellbeing might manifest social good in a social media based cause brand community and thus contribute to new understandings of social good.

Value creation in social media based cause brand communities

Extant brand community studies (e.g. Bagozzi & Dholakia, 2006; Muniz Jr. & O'Guinn, 2001; Habibi et al., 2014a; Marzocchi et al., 2013; McAlexander & Koenig, 2010) generally treat value from the organisational perspective as brand loyalty, and leave supporter perceived value unspecified. Certainly, the lack of research attention upon supporter perceived value is at odds with the customer (supporter) centric marketing concept that places customers (supporters) at the heart of an organisation's activities (McKitterick, 1957; Levitt, 1960). This research therefore seeks to deepen understanding as to how supporter perceived value and other types of organisational value are generated in a social media based cause brand community.

Value enacting practices

One key study however, offers some insights into how value is co-created in brand communities. Schau, Muniz Jr. and Arnould (2009) develop a typology of value creation practices. Practices are the value enacting "linked and implicit ways of understanding, saying and doing things..." (Schau et al. Value underlies all practices and engagement in practices is an act of value creation.

Yet, the authors do not specify if any of their research is social media based. Supporter perceived value is also unexplored and the roles of the organisations and their brand community supporters in value co-creation are obscured by the authors' use of Service-Dominant Logic (Vargo & Lusch, 2004, 2008a, 2008b). Moreover, the range of practices is limited and their comparative usefulness and timing are uninvestigated. Therefore, in exploring the nature, roles and processes of supporter perceived value, this research extends extant knowledge by also investigating the range and usefulness of value creating practices in the contemporary and ubiquitous context of a social media based cause brand community.

This research also considers *posts*, the discrete Internet entries that might contain text, an image, emoticon, video and/or link, are integral to value creation in a social media based cause brand community. Following Arnould, Price and Maishe (2006) and Baron and Warnaby (2011a, 2011b) posts are operand or operant for which the supporter has "authoritative" (operand) or "allocative" (operant) (Baron & Warnaby, 2011a, p. 212) capabilities. Since posts are resources of the organisation or supporter that with processes (e.g. practices) are merged in value creation, this research views posts as one aspect of the symbiotic relationship between resources and processes that underpin value creation. Furthermore, akin to other marketing communications posts are more

potentially value creating when offered in the right *time* (numbers of posts and timings), *form* (content and language) and *place* (social media platform).

Extant studies have focused upon post length (e.g. Kawasaki & Fitzpatrick 2014; Malhotra, Malhotra & See, 2012; 2013), tone (Cruz & Lee, 2014), storytelling and content (e.g. Aaker & Singer, 2011; Singh & Sonneburg, 2012). However, little research has investigated the *type of content* that engages supporters in this research context and to the influence upon value creation of the numbers and timings of supporters' posts in social media. Studies that connect these topics and explore their collective influence in value creation in a social media based cause brand community appear negligible. Since posts are value-enacting resources of the organisation and supporter in a social media based cause brand community, such an empirical investigation develops value creation theory in this context. Therefore investigation of the influence of posts upon value creation in a social media based cause brand community appeared warranted.

Thus despite the increasing proliferation of brand communities (Fournier & Lee, 2009), a substantial body of brand community research and the ubiquity of social media (Heinonen, 2011; Henning-Thurau et al., 2010; Hoffman & Novak, 2012), few studies have investigated value creation in social media based cause brand communities.

1.2 Research purpose

The purpose of this research was to investigate value creation in two social media based cause brand communities.

1.3 Research questions

To bridge the theoretical research gaps that were revealed in the literature review, the following overarching research question was developed:

RQ: How is value created in a social media based cause brand community?

A number of other questions and sub-questions were also formulated and subsequently investigated in this research. The questions are described below:

RQ1: How do participants' use of posts and practices influence value creation in a social media based cause brand community?

RQ1a: How do participants' posts affect value creation in a social media based cause brand community?

RQ1b: How do cause organisations employ practices to facilitate value in a social media based cause brand community?

RQ1c: How do supporters of a social media based cause brand community employ practices to create and co-create value?

RQ2: How do cause organisations perceive value creation in a social media based cause brand community?

RQ2a: How do cause organisations employ strategies to facilitate supporter value in a social media based cause brand community?

RQ2b: How do cause organisations perceive supporter and organisational value?

RQ 3: What are supporters' perceptions of value creation in a social media based cause brand community?

RQ3a: What are the preferred, value-linked experiences of supporters and their implications for value creation in a social media based cause brand community?

RQ3b: What is the nature of supporters' wellbeing and its implications for value creation in a social media based cause brand community?

1.4 Research approach & justification

1.4.1. Research Paradigm

In addressing these research questions, the objective of this research was to understand the nature and types of value creation in a social media based cause brand community. This research is interpretive and assumes a constructivist paradigm informed by relativist ontology (i.e. multiple realities exist), a subjectivist epistemology (i.e. understandings are co-created between the knower and respondent) and a naturalistic, qualitative methodology set in the informant's world (Denzin & Lincoln, 1998). Here, the researcher is an active participant, enabling closer proximity to the respondent's perspective and thus deeper insights into what lies in and behind the value creation phenomenon (Strauss & Corbin, 1990). This subjectivist, constructivist's view of human knowledge is

the opposite of the objective, positivist's perspective that views reality exists and can be captured and understood. It also diverges from the post-positivist view that considers reality can only be approximated (Lincoln & Guba, 2000). By contrast, in the constructivist's view, no objective truth exists, awaiting discovery. Rather, truth or meaning is constructed, emerging from the researcher's interaction with that being researched. Meaning is thus relativistic whereby different people might construct meaning in different ways even in relation to the same phenomenon (Crotty, 1998). Indeed, this research argues that positivist and post-positivist views might stymie meaning by silencing too many voices (Huber, 1995). Further, the inductive, theory-building approach of this research (Vidich & Lyman, 2003) was considered appropriate for its dynamic online context (Flick, 1998).

1.4.2 Theoretical frameworks

This research is informed by five theoretical frameworks: (i) The Value Dimension Typology (Holbrook, 2006); (ii) Value Creating Practices (Schau et al., 2009); (iii) Critical Service Logic (Grönroos, 2008, 2011; Grönroos & Voima, 2013); (iv) Model of Value Co-creation (Grönroos, 2012) and (v) Brand Equity Dimensions (Aaker, 1996; Keller, 1993; 2001; Keller & Lehmann, 2006) that influence the value of the extant brand around which a community forms and potentially affect how further value is created.

1.4.3 Research design and methods

Aligned with the research paradigm and to answer the research questions, this research applied case study, a "research strategy that focuses on understanding the dynamics present within a single setting" (Eisenhardt, 1989, p. 534) as the primary method. The unit of analysis, or case, was the cause organisation. A holistic, dual case design of two cases was used to follow a replication logic (Eisenhardt & Graebner, 2007; Yin, 1984, 1999) where a recurrence of similar and contrary results provide support or contradict the initial proposition of the proposed research, enhancing confidence in the validity of the relationships or providing an opportunity to refine theory.

To maximise understanding of value creation in social media based brand communities, two cause organisations were selected via purposive sampling, a non-probability sampling technique. This technique is useful when studying a certain cultural domain with knowledgeable experts within and thus provides information rich cases that are relevant to the research questions. In this research, both cause organisations have a brand community operating on Facebook, Twitter and YouTube. The organisations provided a strong contrast for more easily observable divergent patterns in the data by

varying in their cause nature, organisational purpose, demographics, brand community size and organisational jurisdiction.

Data was collected using multiple methods for triangulation: convergence of evidence on one meaning (Yin, 1994) to secure an in-depth understanding of value creation (Denzin & Lincoln, 1998) and are collected by at least six methods including netnography, in-depth interviews and online survey (Yin, 1999).

Within case and cross case analyses were conducted and multiple forms of independent evaluation integrated into the research design for external validity, via crosschecking, peer debriefing and use of a research partner. For reliability, all procedures were documented using case study protocol so that an auditor or any external person could repeat the procedures and arrive at the same result (Yin, 1984). These strategies assisted the dependability and confirmability of the research, by aiding the credibility, rigour and trustworthiness of its interpretations and findings.

In a program of three studies, *Study One* harnessed netnography; an ethnographic technique adapted to the study of online communities (Kozinets, 2002) to explore the key themes of the phenomenon of value creation in a social media based cause brand community. Netnography permits closer proximity to the respondent's perspective revealing "rich descriptions and intricate detail" (Denzin & Lincoln, 1998, p. 16). Netnography is appropriate for this study of online communities where important social interactions are manifest (Kozinets, 2010) because it permits the researcher to delve deeply into community meanings (Muniz Jr. & Schau, 2005), is faster, simpler and less expensive than traditional ethnography and more naturalistic and unobtrusive than focus groups or in-depth interviews (Kozinets, 2002). Netnography was therefore well suited to this research.

Study One provided an initial and broad understanding of the value creation phenomenon in a social media based cause brand community and raised several themes. These included the organisations' strategies to facilitate value, how supporters create value and the nature of value created. Accordingly, these themes were subsequently investigated in *Study Two* with the organisations and *Study Three* with supporters.

Study Two used in-depth interview to focus on the organisations' perceptions of their strategies employed in value creation and organisational and supporter value to more deeply explore the themes revealed in *Study One*. In-depth interview enabled the acquisition of rich and descriptive

data by investigating perceptions, meaning and definition of situations (Strauss & Corbin, 1990). The method is also generally familiar to participants that affords multiple and deeper perspectives than focus groups. In-depth interview also permits follow up should clarification be required post interview. Data quality can also be improved since in-depth interviews provide the researcher an opportunity to build rapport and trust with the respondent (Webb, 1995).

Informed by Studies One and Two, *Study Three* shifted the focus to supporters, employing the quantitative method of online survey to identify their perceptions of how they create value in a social media based cause brand community, the nature of their preferred value linked experiences and wellbeing. Use of quantitative methods is consistent with the qualitative case study strategy as Yin (1984, p. 24) asserts that case studies can include and even be limited to quantitative evidence. An online survey was considered appropriate to answer the research question as it provides relatively easy, quick and low cost access to the target audience (i.e. supporters). An online survey is also less time consuming than other methods such as focus groups and enables supporters' ease of response and simplifies the data cleaning and analysis by the researcher (Van Selm & Jankowski, 2006). Furthermore, the method offers an absence of interviewer bias and eliminates the requirement for researcher data entry because respondents are responsible for entering data into the online survey (Van Selm & Jankowski, 2006). As the social media based communities under investigation are online, the method of an online survey is thus conducted within the study's naturalistic setting in which supporters are already "connected and technologically savvy" (Sills and Song, 2002, p. 28) that is also convenient for respondents. Therefore, the method of online survey was considered well suited to this study. Table 1.1 below provides an overview of the program of studies in this research.

Table 1.1 Overview of research program

Research Overview	Sample Size	Research Questions to be Addressed	Objectives	Method
Case Study Qualitative	N=2 Case One, the Organisation A community Case Two, the Organisation B community	How is value created in a social media based cause brand community?	To understand the nature and types of value creation in a social media based cause brand community.	Multiple methods
STUDY ONE				
Qualitative	Posts (N=64, N=131) Practices (N=128; N=213)	RQ1: How do participant's use of posts and practices influence value creation in a social media based cause	To identify the key themes of the phenomenon of value creation in a social media based community.	Netnography Content Analysis

Research Overview	Sample Size	Research Questions to be Addressed	Objectives	Method
		brand community? RQ1a: How do participants' posts affect value creation in a social media based cause brand community? RQ1b: How do cause organisations employ practices to facilitate value in a social media based cause brand community? RQ1c: How do supporters of a social media based cause brand community employ practices to create and co-create value?		Thematic Coding
STUDY TWO				
Qualitative	Organisational staff (N=10)	RQ2: How do cause organisations perceive value creation in a social media based cause brand community? RQ2a How do cause organisations employ strategies to facilitate supporter value in a social media based cause brand community? RQ2b How do cause organisations perceive supporter and organisational value?	To investigate the strategies cause organisations employ in value creation and their perceptions of organisational and supporter value.	In-depth Interview Thematic Coding
STUDY THREE				
Quantitative	Supporters (N=89)	RQ 3: What are supporters' perceptions of value creation in a social media based cause brand community? RQ3a: What are the preferred, value-linked experiences of supporters and their implications for value creation in a social media based cause brand community? RQ3b: What is the nature of supporters' wellbeing and its implications for value creation in a social media based cause brand community?	To identify supporters' perceptions of value creation in a social media based cause brand community, their preferred value-linked experiences and wellbeing and their implications for value creation in a social media based cause brand community.	Online survey Descriptive statistics, independent sample t tests

Table developed for this research.

1.5 Research contributions

The results of this research make several contributions to marketing theory and practice. These are discussed in the following.

1.5.1 Theoretical contributions

The results of this research program provide three major theoretical contributions. First, the studies advanced the theoretical understanding of value creation in the contemporary context of a social media based brand community. Understanding is derived from the use of service logic in this research. Service logic enables analytical specificity by identifying participants' roles in both direct and indirect value creating interactions that had been previously obscured by other value creation theories such as S-D Logic.

Second, the research developed the theoretical understanding of value enacting practices by exploring their efficacy in a social media based cause brand community, identified participants' most frequently used practices and introduced new practices (e.g. hosting, learning, acknowledging).

Third, the results of this research extended the body of brand community studies that were previously organisational rather than supporter centric, product rather than cause brand focused and situated in other, non social media based environments. Thus, the studies' results into value creation in this context build the brand community literature that was scant in this area.

Additional to these three key theoretical contributions, Study One's results also extended Echeverri and Skålen's (2011) work on value destruction by applying this to interactions between supporters in *Independent Social Value Co-creation*. Study One also demonstrated the efficacy of The Model of Value Co-Creation in Service by Grönroos (2012) that specifies *Value Co-creation*. It also developed theory that surrounds engagement in value creation to include organisational engagement that was found in this research as antecedent to supporter engagement and value creation in a social media based brand community. Study One's results also developed engagement theory and demonstrated that supporter engagement can occur in a range of value creative contexts (e.g. *Independent Value Creation* and *Independent Social Value Co-creation*) beyond the prevailing organisational-supporter, co-creative setting of extant studies. Finally, Study One offered new knowledge around *Amplified Value Co-Creation* and *Amplified Independent Social Value Co-Creation* that occurs when supporters click on posts.

Study Two extended extant studies into organisational strategies in social media and brand communities. This study also deepened understanding and previous limited research into how organisations might *derive* value and develops limited extant knowledge of supporter perceived value in a social media based cause brand community.

Study Three developed theory into supporters' value linked experience preferences and wellbeing by identifying the potential implications for value creation in a social media based cause brand community. This work lays the foundation for future research and further theoretical development by potentially associating the various types of value creating interactions with supporter value and wellbeing.

1.5.2 Managerial contributions

The results of this research made a number of managerial contributions. First, this research deepened organisational understanding of supporters and their roles in value creation, the types of posts and practices they employ, their preferred value-linked experiences and extant states of wellbeing. This knowledge thus enables managers to adapt their strategies to enhance supporters' value creation. The results of this research also informed the development of "*The Four C Model of Value Creation*" (capacity, collaboration, commencement, customisation) that guides organisations to optimise supporter value creation in a social media based community. The results also demonstrated the managerial usefulness of the *Model of Value Co-creation in Service* (Grönroos, 2012) as a tool that cause organisations can harness to audit their own and supporters' resources, processes and outcomes in *Value Co-creation* when they blueprint (Shostack, 1984) their overall service of a social media based cause brand community. The model also assists managers to identify the effectiveness of their *Service Concept* and analyse the interplay of all participants' resources and processes in value creation in their social media based cause brand community.

1.6 Overview of thesis

This thesis comprises eight chapters. The following provides a brief description of the contents of each chapter.

Chapter Two provides a critical examination of the extant literature into value creation in social media based cause brand communities for a theoretical foundation to this research. It first assesses studies within the research context of a *social media based cause brand community* then considers research into *value*, its importance, perspectives, its nature and association with wellbeing. This

chapter then describes and justifies the use of service logic, the key value creation theory that underpins this research. The third section of the review examines research that combines these concepts as *value creation in social media based cause brand communities*. Specifically, it explores extant studies into the influence of posts and practices upon value creation and investigates the factors that strengthen brand communities that potentially enhance value creation. A summary of research gaps is presented followed by a description of the research questions that are developed to address these gaps and which guide the design of this research.

Chapter Three describes and justifies the research design to address the research questions of multiple methods (netnography, in-depth interview and online survey) within case study as the primary method. It details the research purpose and objectives, justifies the research paradigm that frames and guides the research design, identifies the methods of data collection and analysis used in this research and discusses the ethical issues of this research.

Chapter Four presents the findings, discussion and strategic implications into the use of *posts* by cause organisations and their supporters, to answer Research Question 1 and 1a. This study into *posts* is the first of two studies comprising Study One that investigates how participants use posts and practices in value creation in a social media based cause brand community. The chapter's analysis and discussion are presented by the *time* (numbers of posts and timings), *form* (content and language) and *place* (social media platform) of posts.

Chapter Five details the findings, discussion and strategic implications into how cause organisations and their supporters employ *practices* in value creation, in the second of two studies that comprise Study One and which addressed Research Questions 1, 1b and 1c. The analysis and discussion are presented by *numbers of practices* employed by participants, *practice physiology* and *value amplification*. The results of Chapters Four and Five informed Studies Two and Three by identifying key themes of the value creation phenomenon in a social media based cause brand community.

Chapter Six reports the findings, discussion and strategic implications of Study Two that addresses Research Questions 2, 2a and 2 by investigating the cause organisations' strategies to facilitate supporter value in a social media based cause brand community and the cause organisations' perceptions of the supporter and organisational value that results. The findings and discussion of Study Two are thus presented by the themes of *strategies* and *value* that informed Study Three's exploration of the nature of supporter value.

Chapter Seven describes the findings and discussion into Study Three's investigation into supporters' perceptions of value creation in a social media based cause brand community, their value-linked experience preferences and perceptions of their own wellbeing and the implication of these factors. As the final study of this research program, Study Three is designed to address Research Questions 3, 3a and 3b by employing a national, online survey containing six questions and 54 items.

Chapter Eight concludes the thesis by restating the purpose of the research and then connects the findings of each study with the overarching research question of how value is created in a social media based cause brand community. The contributions to theory and practice of this research, its limitations and future research directions are also described.

1.7 Conclusion

This chapter has detailed the rationale, questions and approach of this research, described its contributions to marketing theory and practice and presented an overview of the thesis by chapter. The following chapter critically reviews the extant literature into value; value creation and social media based cause brand communities to provide a theoretical foundation to this research.

2. Literature Review

“He (Steve Jobs) knew that the best way to create value in the twenty-first century was to connect creativity with technology...” - Isaacson (2011).

2.1 Introduction

The previous chapter provided an overview of the proposed research. This chapter offers a theoretical foundation by critically examining the extant literature into value creation in social media based cause brand communities. It is organised in three sections. First, studies into the research context of a **social media based cause brand community** (2.2) are considered that assess the cause organisation (2.2.1); the social media based cause brand community (2.2.2); the use of social media by cause organisations (2.2.3) and finally, the influence of the cause brand upon value creation (2.2.4). Three research gaps are identified.

The second section reviews research into **value** (2.3) and evaluates extant literature into the nature of value (2.3.1); value perspectives (2.3.2), the importance of value creation (2.3.3), value and wellbeing (2.3.4) and the service logic of value creation (2.3.5). Six further gaps are identified.

The third section then investigates specific studies into **value creation in social media based cause brand communities** (2.4) and specifically practices (2.4.1), posts (2.4.2), and the factors that strengthen brand communities and potentially enhance value creation (2.4.3). This section distinguishes three further research gaps that lead to the overarching research question.

A summary of research gaps is provided followed by a description of the research questions that are developed to address these gaps and which guide the design of this research (2.5). The chapter closes with a conclusion (2.6).

2.2 The social media based cause brand community

This section examines literature into social media based cause brand communities and specifically the nature of the cause organisation and a social media based cause brand community, the use of social media by cause organisations and extant research into causes as brands. This assessment reveals several theoretical gaps that will guide the development of research questions in this research.

2.2.1 The cause organisation

Australia's 660,000 cause organisations (not-for-profit institutions) contribute significantly to the national economy and its social fabric. In providing vital services for diverse community purposes that include education and research, health and hospitals, culture and recreation and social services (Australian Charities and Not-for-profits Commission, 2012), the sector generated \$55 billion in 2012-2013 (Australian Bureau of Statistics, 2014), employed more than one million Australians and accounted for 3.8% the nation's GDP (Australian Bureau of Statistics, 2014). Cause organisations attract support because of their driving aims and principles that surround social good. However, they remain heavily reliant on government and donor support to provide services. Indeed, cause organisations face fluctuations in tax deductible giving, marginal increases in vital volunteer hours (McGregor-Lowndes, 2014) and a shrinking tax base (McDonald et al., 2011) whilst demand for their services continues to increase (PwC, 2014).

The sector itself predicts a bleak future with more than half of the respondents to a recent survey expecting sector performance to deteriorate over the next 12 months and expressing concern about being able to deliver services to meet an increasing level of need (Community Council for Australia, 2015). The slower growth in donations and volunteering activities by Australians that has occurred since the world economic crisis (McGregor-Lowndes, Flack, Scaife, Wiepking & Crittall, 2014) appears set to continue as Australians experience diminishing economic growth, rising unemployment and heightened anxiety levels that have resulted in individuals cutting back "non-essential" charitable donations (National Australia Bank, 2014). Although government funding and grants have increased since the world economic crisis (McGregor-Lowndes et al., 2014), the Australian government has recently announced its biggest single cut to foreign aid in Australia's history of 20 per cent of Australia's foreign aid budget (The Commonwealth of Australia, 2015). This cut directly impacts cause organisations involved in humanitarian relief and potentially jeopardises the lives and stability of people living in disadvantaged communities in Australia's neighbouring regions (Smerdon, 2015).

Consequently, it has become imperative that cause organisations strengthen their marketing activities so they can achieve their strategic objectives and service missions of social good. Particularly urgent is for cause organisations to fully embrace contemporary digital marketing strategies such as social media based brand communities that will help them build relationships with their supporters, secure new supporters, increase awareness and advocacy of their causes and generate vital donations. It is anticipated this research will deepen understanding of the supporter

and organisational value generated by social media based cause brand communities that will help cause organisations realise these aims.

2.2.2 Distinguishing the social media based cause brand community

“No man is an island, entire of itself” - John Donne (in Gummesson, 2004, p.1)

The notion of a *social media based cause brand community* is derived from the concept of brand community defined by Muniz Jr. and O’Guinn (2001, p. 412) as a “specialised, non geographically bound community based on a structured set of social relationships among admirers of a brand.” A brand community might exist online, offline or in both environments, and be member-initiated or organisation-sponsored (Gummerus, Weman & Philström, 2012; Mangold & Faulds, 2009; Porter, 2004). The focus of this research is *cause brand communities* located on *social media* platforms such as Facebook, Twitter and You Tube that are sponsored by cause organisations.

Developing a *social media based cause brand community* is a marketing activity of the cause organisation and should be differentiated from *cause-related marketing* (CRM) and *cause marketing* (CM). CRM and CM are transaction based marketing promotions of the commercial organisation based on alliances between the organisation and the cause (Andreasen, 1996) to achieve the commercial organisation’s marketing objectives (Barone, Miyazaki, & Taylor, 2000). Specifically, in CRM an organisation contributes a fixed amount to the cause when consumers buy the organisation’s product (Varadarajan & Menon, 1988) whilst in CM, the organisation offers forms of sponsorship such as media support (Smith & Alcorn, 1991). CRM and CM are marketing strategies of the commercial organisation and therefore distinct from the cause organisation’s own marketing activity of a social media based cause brand community.

It is proposed that supporters derive significant intrinsic value from participating in a social media based cause brand community. Such value might extend from their feelings of membership, influence, integration, fulfilment and shared emotional connection that are experienced by individuals in traditional communities (McMillan & Chavis, 1986). Certainly, Apicella and colleagues (2012) regard all communities as social networks that stimulate the formation of characteristically co-operative, human friendships (Hrusschka, 2010), where friends learn from and influence each other in cultural transmission (Boyd & Richerson, 1996). However, unlike traditional communities that are frequently referenced by geographical location (Gusfield, 1975), social media based cause brand communities offer individuals value irrespective of locality since the Internet has eliminated geographical boundaries (Godin, 2008). Nevertheless, it appears that few studies have explored the nature of this value and its creation in this context.

Three markers of brand community

Muniz Jr. and O'Guinn (2001) propose three core components that distinguish brand communities from other consumer collectives. These are (i) *consciousness of kind*, that is a bond between a brand's customers who might never have met; (ii) *shared rituals and traditions*, the symbols, events, celebrations and activities that are unique to the brand and remind members of what it represents and (iii) *a sense of moral responsibility*, members' shared duty to the community inherent in norms, rules and obligations.

A brand community should also be differentiated from its "neighbouring concepts" (Cova & Pace, 2006, p. 1008) that include consumption communities, sub-cultures of consumption, neotribes and virtual communities (e.g. Dholakia et al., 2004). McAlexander and colleagues (2002, p. 38) state that "the primary bases of identification" of these communities are either brands or consumption activities. However, Cova & Pace (2006) consider no consensus exists about these proposed differentiations. Nonetheless, Muniz Jr. and O'Guinn (2001) consider that it is the commercial imperative of the brand that differentiates these other entities from brand communities asserting that "the commercial cannon is pervasive, proximal and perhaps primary" (Muniz Jr. & O'Guinn, 2001, p. 424). This research harnesses the proposition that the central focus and differentiating factor in brand communities is *the focal brand* itself (Woisetschlager, Hartleb, & Blut, 2008) that maybe a product, service or cause. See Appendix A (Table A1) for summary of the similarities and differences of these adjacent concepts.

Causes as the focal brands

Little brand community research to date has focused upon causes as the focal brands despite several studies (e.g. Schau et al. 2009; Habibi et al., 2014a; Laroche et al., 2012) calling for deeper insights into other types of brand communities. Table 2.1 following summarises key brand community studies and shows that the focal brands in most brand community research are high involvement, tangible products. These brands and products include Harley Davidson motorcycles (e.g. Schouten & McAlexander, 1995), Yamaha motorcycles (e.g. Felix, 2012), Saab, Mac and Ford Bronco (e.g. Muniz Jr. & O'Guinn, 2001), Jeep and Harley Davidson cars (e.g. McAlexander et. al., 2002) and Apple Newton electronics (e.g. Muniz Jr. & Schau, 2005). Other brand community research has investigated German car clubs representing brands that include Ford, Volkswagen, Mercedes and BMW (e.g. Algesheimer, Dholakia & Herrmann, 2005). Brand communities comprising Taiwanese car clubs that surround Ford, Mazda and Mitsubishi have also been explored (e.g. Tsai, Huang, & Chiu, 2012).

Some brand community studies centre on low involvement, convenience products such as Nutella (e.g. Cova & Pace, 2006) or beer (e.g. O'Sullivan, Richardson & Collins, 2011). However, very few brand community studies have investigated the focal brand as an intangible service such as tourism (e.g. Hede & Kellett, 2012) or a cause such as the arts (e.g. O'Sullivan, 2009), higher education (e.g. McAlexander & Koenig, 2010), even though brand community is highly applicable to these different industry concepts (McAlexander & Koenig, 2010).

Research into cause brand communities is warranted since cause brand communities are different from other types of brand communities by their purpose (i.e. social good), the nature of value generated (i.e. altruistic value, Holbrook, 1994, 2006) that is linked to wellbeing (Seligman, 2002, 2005; Brethel-Haurwitz & Marsh, 2014) and by their character that blends aspects of both brand and more generic consumption communities (Brietsohl, Kunz & Dowell, 2015). Specifically, cause brand communities are established and operate for *social good* to support the cause organisations' provision of services for community benefit (e.g. education, arts or poverty alleviation). In contrast, product-based brand communities are established by the organisations as a marketing tool to sell more products (e.g. McAlexander et al., 2002; Cova & Pace, 2006) or initiated by members (e.g. Muniz Jr. & Schau, 2005; O'Sullivan et al., 2011) to indulge a personal passion of products.

A cause organisation might also seek revenue from hosting a cause brand community, and its supporters participate to demonstrate their passion for the cause brand. However, the fundamental purpose of participating in a cause brand community is proposed as more other-oriented and altruistic than self and/or organisationally oriented as in product brand communities.

This difference in orientation (self/organisational versus other) has potential ramifications for value creation and indeed the nature of supporter perceived value in this context. For example, supporters in a cause brand community might create more other oriented altruistic value (Holbrook, 1994, 2006) that is linked to wellbeing (Seligman, 2002; 2005, Brethel-Haurwitz & Marsh, 2014).

Cause brand communities also appear to blend aspects of both brand and more generic consumption communities (Brietsohl, Kunz & Dowell, 2015). For example, the focal cause brand in a cause brand community is not inherently commercial like other focal brands. Participants in a cause brand community might also embrace more "non-monetary, egalitarian values and may even incorporate anti commercial belief systems" (Brietsohl et al., 2015, p.1044) that is typical of a more generic consumption community.

Finally, the interplay of the three markers of brand communities as described by Muniz Jr. & O'Guinn (2001) might also vary between cause and product brand communities. For example, Hassay & Peloza (2009) conceptually distinguish that in a charity brand community supporters' consciousness of kind (identification) and shared rituals (behavioural involvement) lead to the development of moral responsibility (perceived sense of community and ultimately commitment (brand loyalty). Hassay & Peloza (2009) argue that causes can build supporters' identification and involvement to generate their sense of moral responsibility. This proposition to date has received little empirical research attention. These factors therefore combine to warrant research into cause brand communities to extend the extant body of brand community studies and provide deeper understandings in this different context.

Social media based brand communities

Research into brand communities located on social media is also only just emerging. Previous brand community studies are situated in *web forums* (e.g. Cova & Pace, 2006; Felix, 2012; Scarpi, 2010; Schau et al., 2009; Tsai et al., 2012; Wiertz & de Ruyter, 2007; Woisetchalger et al., 2008), *offline* (e.g. Bagozzi & Dholakia, 2006; Cova, Pace & Park, 2007; McAlexander & Koenig, 2010; McAlexander et al., 2002; Morandin, Bagozzi & Bergami, 2013; Marzocchi, Morandin & Bergami, 2013; Muniz & Schau, 2005; O'Sullivan, 2009; Schouten & McAlexander, 1995) or in *both*, web forums and offline (e.g. Algesheimer, Dholakia & Herrmann, 2005; Muniz Jr. & O'Guinn, 2001; Schau et al., 2009). A recent conceptual study by Wirtz and colleagues (2013) investigates consumer engagement from the consumer and organisational perspective in online communities. However, the conceptual study by Hassay & Peloza (2009) did not specify a location for a brand community.

Further research into social media based brand communities is warranted since they are uniquely characteristic. Indeed, Habibi and colleagues (2014a) identify five differences of brand communities on social media (i.e. social context, structure, scale, pervasive content and storytelling, and affiliated brand communities).

The few studies into social media based brand communities are mainly product focused, surrounding cars and motorcycles (e.g. Habibi et al., 2014a); beer (O'Sullivan et al., 2011) and a range of electronic, sports and beverage brands (Habibi et al., 2014b). An exception is the study by Hede & Kellett (2012) that investigates how social media is used to build tourism event brand communities. Little brand community research therefore has appeared to focus on causes as the focal brand, that limits understanding of its influence upon value creation and the nature of value in this context.

Table 2.1 following summarises 25 key brand community studies and describes their focal brand, initiator, purpose, location, research dimensions and methodology. As Table 2.1 indicates, extant brand community research is mainly product brand focused. Academic attention to cause brand communities has been sparse that prevents understanding of how value creation and outcomes occur in this context. Dedicated brand community research into causes is warranted since the fundamental *other* orientation of the focal cause brand that encapsulates the purpose of the cause community is anticipated to differently influence value creation activities (e.g. post content, language and topics, practices) and value creation outcomes to those in a product brand community. Bridging this gap is thus important as it extends brand community research into other types of focal brands for deeper understandings and insights in this different context.

- **Gap 1:** *Empirical investigations into cause focused social media based brand communities.*

Table 2.1 Key brand community research by focal brand, initiator, purpose, location, research dimensions and methodology

Brand Community Study	Focal Brand			Initiator		Brand Community Purpose (Participant Orientation)		Brand Community Location			Research Dimensions	Methodology
	Product	Service	Cause	Org'n initiated	Member Initiated	Self /org'n	Other- (social good)	Offline	Online (e.g. web forums)	Social Media		
Schouten & McAlexander (1995)	√ Harley Davidson Moto Cycles				√	√		√			Consumption sub-culture to better understand consumers' organisation of their lives and identities	Qualitative (ethnography)
Muniz Jr. & O'Guinn (2001)	√ Saab, Mac, Ford Bronco Vehicles				√	√		√	√		The theoretical notion of brand community, evidence for its existence and situation within the broader sociological, media and consumer literatures.	Qualitative (Interviews, content analysis)
McAlexander et al. (2002)	√ Jeep, Harley Davidson Vehicles			√				√			Nature and processes surrounding customer loyalty	Mixed Methods (ethnography, survey)
Muniz Jr. & Schau (2005)	√ Apple Newton Personal device.				√	√			√		The response of a grassroots brand community to the loss of the focal brand and the relationship between brand communities, technology and the magico-religious revealed by such a response.	Qualitative (Netnography)
Algesheimer et al. (2005)	√ European car clubs					√		√	√		Develops and estimates a conceptual model of how different aspects of customers' relationships with the brand community (e.g. identification, knowledge) and brand community size influence their intentions and behaviours (e.g. engagement).	Quantitative (Survey)

Authors	Product	Service	Cause	Org'n initiated	Member Initiated	Self /org'n	Other- (social good)	Offline	Online (e.g. web forums)	Social Media	Research Dimensions	Methodology
Bagozzi & Dholakia (2006)	√ Harley Davidson Motor Cycles			√		√		√			Antecedents and consequences of behaviour of small group brand community participants.	Mixed methods. (Interviews, survey)
Cova & Pace (2006)	√ Nutella Convenience product					√			√		Explores the power that a virtual brand community exerts over a brand of a mass marketed convenience product.	Qualitative (Ethnography, interviews)
Cova et al. (2007)	√ Warhammer Game			√		√		√			The meanings attributed to the Warhammer global brand by brand community members in France and the U.S.A.	Qualitative (Interviews)
Wiertz & de Ruyter (2007)		√ Tech support		√		√			√		The drivers of members' knowledge contribution.	Quantitative (Survey)
Hassay & Peloza (2009)			√	Unspecified			√	Unspecified			Explores potential for developing charity brand communities.	Conceptual
Woisetchalger et al. (2008)	√ Virtual Football Stadium			√		√			√		The drivers and consequences of consumer brand community participation.	Quantitative (Survey)
O'Sullivan (2009)				√		√		√			The nature of communal consumption in the audience experience of performing arts.	Qualitative (Focus groups observation)
Schau et al. (2009)	√ Range of product categories			√		√		√	√		Practices that lead to value co-creation in brand communities.	Qualitative (Meta analysis, observations, in-depth interview, netnography)

Authors	Product	Service	Cause	Org'n initiated	Member initiated	Self /organisation	Other- (social good)	Offline	Online (e.g. web forums)	Social media	Research Dimensions	Methodology
McAlexander & Koenig (2010)			✓ Higher Ed'n								The potential influences of institutional size and brand community relationships upon donor intentions.	Quantitative (Survey)
O'Sullivan et al. (2011)	✓ Beamish Beer				✓	✓				✓	Factors leading to brand community formation and evolution, using social media platforms (Bebo & YouTube)	Qualitative (Netnography, Observation, Interviews)
Scarpi (2010)	✓ Roses	Unspecified				✓			✓		The potential influences of institutional size and brand community relationships upon donor intentions.	Quantitative (Survey)
Hede & Kellett (2012)		✓ Tourism Events		✓		✓				✓	Use of Web 2.0 tools in events to build their online brand communities	Qualitative (case studies, interviews)
Tsai et al. (2012)	✓ Taiwanese Car clubs Ford, Mazda, Mitsubishi			Unspecified		✓			✓		Antecedents to participating in a brand community: identification, need for affiliation and extraversion, and roles of individual, group and relationship.	Mixed Methods (Interviews, survey)
Felix (2012)	✓ Yamaha Motor cycles			✓		✓			✓		Consumers' product use, practices, identity and brand meanings	Qualitative (Netnography)
Laroche et al. (2012)	Unspecified			Unspecified		✓				✓	Brand community markers, value creation practices, brand trust and brand loyalty in social media based brand communities.	Quantitative (Survey)
Morandin et al. (2013)	✓ Ducati Motor cycles				✓	✓	✓	✓			Members' motives for joining the <i>member initiated</i> Clubs Ducati brand community.	Qualitative (Interviews)

Authors	Product	Service	Cause	Org'n initiated	Member initiated	Self /organisation	Other- (social good)	Offline	Online (e.g. web forums)	Social media	Research Dimensions	Methodology
Marzocchi et al. (2013)	√ Ducati Motor cycle			√							Members' identification with the <i>organisation initiated*</i> brand community and the brand owner. (*Ducati has both member and organisation initiated brand communities)	Quantitative (Survey)
Wirtz et al. (2013)	Unspecified			Unspecified		√			√	√	The drivers and outcomes of consumer engagement in online brand communities from both consumer and company perspectives.	Conceptual
Habibi et al. (2014a)	√ Jeep, Harley Davidson			√		√				√	Examine the existence and quality of social media based brand communities and differences with other brand communities.	Qualitative (Netnography)
Habibi et al. (2014b)	√ Incl. Apple, Microsoft, Nike, Coca Cola, Samsung			Unspecified		√				√	Engagement in social media based brand communities, and the influence of consumer relationships with product, brand, company and other consumers upon brand trust.	Quantitative (Survey)

Table developed for this research.

2.2.3 Use of social media by cause organisations

This research explores cause brand communities that are located on social media, the Internet based applications such as Facebook, Twitter and YouTube that have emerged from “the ideological and technological foundations of Web 2.0” (Kaplan & Haenlein, 2010, p. 61) and which allow the creation and exchange of user generated content. The ubiquity of social media use by consumers (Heinonen, 2011; Hennig-Thurau et al., 2010; Hoffman & Novak, 2012) suggests social media have become important and pervasive value creation platforms that warrant further studies into the extent to which they create value for cause organisations and their supporters in this context. Almost three billion people, approximately 40 per cent of the world’s population is online globally and more than one billion of these use Facebook (Facebook, 2015). Pew Research Center (2015a) also shows that women are more likely to use Facebook than men. Over 90 per cent of the global population live within range of a mobile network (International Telecommunications Union, 2015) and it is estimated that four billion people will be connected to the Internet before 2019 (Cisco, 2015).

In Australia Internet usage is pervasive with 79 per cent accessing the Internet daily (Sensis, 2015). The majority (68%) of Internet users have a social media profile and nearly all (93%) social media users are on Facebook, spending an average eight and half hours a week on the site (Sensis, 2015). While 49 per cent of Australians use social networking sites at least once daily, this number increases to 79 per cent in the 18-29 year age group and 64 per cent in the 30-39 year age group that include Generation Y individuals who were born from 1980 until 1994 (Sensis, 2015). The majority (70%) of social media users also use a smart phone to access the platforms (Sensis, 2015). YouTube is also popular since more than ten million Australians streamed YouTube videos in April this year alone (Nielsen, 2015). Overall, social networking remains the predominant reason for social media use. The majority (95%) of Australian social media users use social networking sites to catch up with family and friends. However, nearly one in two (47%) use social media to access news and current affairs and one in three (33%) of social media users follow social networking groups associated with businesses or brands. Females are also significantly more likely to follow brands than males (Sensis, 2015).

Australians appear increasingly keen to engage on social media that presents an opportunity for cause organisations. One in two (49%) Internet users with a social media profile access social media every day and approximately one in four (24%) check in more than five times a day, an increase from 19 per cent in 2014 (Sensis, 2015). Nearly one in three (32%) follow a brand in social media (Sensis,

2015), over half (56%) often share links with friends and family (Deloitte, 2014) and 45 per cent share photos or videos (Sensis, 2015). The size of Australians' social networks averages 297 followers across all social networks. This figure is down slightly from 2014 but is still higher than previous years. Australian Twitter users also follow an average of 118 Twitter accounts (Sensis, 2015). Australians thus appear connected and prolific social media users. However, Australian cause organisations are yet to fully seize this opportunity.

Social media use by cause organisations

Australian cause organisations appear slow to harness the benefits of social media since a study of 600 NFPs identified the majority (97%) have a website but less than one-third (31%) have a Facebook account. Furthermore, one in four cause organisations has a YouTube channel and only 22 per cent are on Twitter (Wirth, 2012). Moreover, Australian cause organisations post considerably less frequently than US cause organisations. Specifically, Australian cause organisations post on average *three* times per week on Facebook and *eight* times per week on Twitter. In contrast, US cause organisations average 1.1 posts per day on Facebook and 5.4 tweets per day on Twitter (M+R 2015). The M+R (2015) study also indicated that Facebook fans and Twitter followers of these US cause organisations grew by 42 per cent and 37 per cent respectively in 2014.

Certainly, extant research signals the potential of social media to create value for cause organisations via increased sales (Stephen & Galak, 2012), positive brand evaluations, purchase intentions (Naylor, Lamberton & West, 2012) and donor intentions (Dixon & Keyes, 2013; Shier & Handy, 2012). However, it is not yet understood how cause organisations might facilitate both organisational and supporter value in social media. Indeed, several studies (e.g. Curtis et al., 2010; Hausmann & Poellmann, 2013; Levine & Zahradnik, 2012; Lovejoy & Saxton, 2012; Quinton & Fennemore, 2013; Waters, 2007; Waters, Burnett, Lamm, & Lucas, 2009; Waters & Feneley, 2013; Wirth, 2012) show that many cause organisations are not using social media to its full potential despite its value creation potential to build relationships (Briones et al., 2011), recruit potential donors (Jeong & Lee, 2013) encourage advocacy (Guo & Saxton, 2014) and influence donor behaviour (Dixon & Keyes, 2013; Miller et al., 2009; Saxton & Wang, 2014; Shier & Handy, 2012).

Some commercial research offers insights into how cause organisations currently market and resource their online communities. For example, the M+R (2015) study showed that small not-for-profits (less than 25,000 followers) are less likely to use paid web marketing to promote their causes and grow their communities, than medium sized (25,000-100,000 followers) and larger cause

organisations. Another American study of 9,000 small to medium sized non-profits highlighted their resourcing and general social media strategies and indicates 44 per cent of these organisations have only one person monitoring their social media and 67 per cent have no social media strategy policies or documented goals (Shattuck, 2014).

Supporters' behaviour online – influence is key for potential organisational and supporter value

Although not focused specifically on value or value creation, the Waggener Edstrom Worldwide and Georgetown University (2013) study of 2,004 digitally engaged cause-supporting adults provides clues into how supporters and organisations might generate value in a social media based community. For example, the study finds influencing others is important to supporters. Indeed, the majority (76%) of respondents considered influencing others to care about the cause they themselves support is important. One in two (51%) also regarded being seen as charitable by their peers is important. Moreover, more than half (54%) of the respondents also advised that they were more likely to support a cause through social media than offline because it is convenient, less time consuming and visibly demonstrates their support to family and friends.

The Waggener Edstrom Worldwide and Georgetown University (2013) study signalled that supporters might generate value from clicking or posting in the community since more than two-thirds (69%) of supporters had liked a comment or post and more than half (57%) had commented on a post. However other studies (e.g. Kristofferson, White, & Peloza, 2014) caution cause organisations against “slacktivism,” that is supporters’ public but token support that might include wearing badges such as ribbons, signing a petition or joining a Facebook group. Notably, the authors assert that such public demonstrations of support do not lead to meaningful support and are linked to self-enhancement, the desire to present oneself in a positive light. Instead Kristofferson and colleagues (2014) argue that such activities should be considered as “stepping stones” toward securing more significant support and recommend cause organisations focus on aligning their values with those of their supporters. Nonetheless, these studies invite further exploration into supporters’ potentially value creating activities and the nature of value created in a social media based cause community.

Supporters’ desire to influence others is also important to cause organisations because it benefits revenue and thus organisational value. Undeniably, the size of a supporter’s network and the propensity to share and influence their network cultivates a new and continuous form of donor

engagement that exists in multiple levels (Dixon & Keyes, 2013). It also highlights Customer Engagement Value, the value beyond purchase (in this case donation) behaviour (Kumar et al., 2010).

Although donations via social networks have been limited since 2010 when Apple banned all social media fundraising iPhone applications other than the Facebook cause application (Strom, 2010), studies highlight the rapid increase of online donations. For example, the M+R (2015) study indicates that online revenue (e.g. email campaigns, website) grew by 13 per cent in 2014. Furthermore, Dunham+Company (2013) report that one in two donors give through a charity website. Moreover, Sutherland (2014) finds that online giving and a cause organisation's website were the methods that most encouraged donors to give.

Other data also shows the significant increase in mobile donations such as the 293 per cent increase in the total value of mobile donations using PayPal in 2012 compared with only 26 per cent growth in donations in the previous year (PayPal, 2013). However, Dixon and Keyes (2013) assert that an organisational emphasis on financial donations might detract from other potential supporter contributions. In contrast, Mano (2014) suggests that social media is beneficial as it enhances voluntary engagement and money contributions that might explain the implementation by some cause organisations of peer-to-peer fundraising that is driven by events and participation (Clapham, 2014). Since someone asking in person to support a charity is the strongest motivator for someone to give online (Dunham+Company, 2013), building relationships with potential donors via a social media based cause brand community can assist a cause organisation's quest to generate fundraising revenue.

In sum, these studies suggest that supporters might generate value in a social media based cause brand community by influencing others and participating in activities such as clicking and posting. This research reflects that cause organisations might also realise value from building awareness of their causes, supporter relationships and revenue. However, a substantial body of other studies that are specific to neither cause organisations nor value creation provide other insights that are relevant to this research. These studies are discussed next.

Other social media studies

A plethora of research has emerged into the use of social media by organisations that is not specific to causes but nonetheless provides helpful insights into value creation in a social media based cause brand community. One stream of studies examines how organisations *use and manage the platforms* (e.g. Barwise & Meehan, 2010; Edelman, 2010; Hsu & Tsou, 2011; Kaplan & Haenlein, 2010; Kelleher,

2009; Kietzmann, Silvestre, McCarthy, & Pitt, 2012; Mangold & Faulds, 2009; Muniz Jr. & Schau, 2011; Naylor, Lamberton, & West, 2012; van Noort & Willemsen, 2011); *manage and understand customer relationships in social media* (e.g. Labrecque, 2014; Malthouse, Haenlein, Skiera, We, & Zhang, 2013; Sashi, 2014) and explores *consumers' behaviour* (e.g. Bolton et al., 2013; Cummins, Peltier, Schibrowsky, & Nill, 2014; Heinonen, 2011; Muchnik, Aral, & Taylor, 2013; Urbain, Gonzalez, & Le Gall-Ely, 2013).

Also within this stream other studies consider organisations' *brand strategies in social media* that include *brand personality effects* (e.g. Cruz & Lee, 2014); *cultivating brand loyalty* (e.g. Gamboa & Goncalves, 2014); *systematic approaches* (e.g. Gensler, Volckner, Liu-Thompkins, & Wiertz, 2013) and *managing negative comments* (e.g. Van Laer & de Ruyter, 2010; Pantano & Corvello, 2013), *rewarding user engagement* (e.g. Claussen, Kretschmer, & Mayrhofer, 2013). Other studies within this stream explore *reducing uncertainty* in social media (e.g. Fischer & Reuber, 2014), *optimising corporate reputations* (e.g. Floreddu, Cabiddu, Evaristo, 2014), *managing expenditure on social media* (e.g. Weinberg & Pehliva, 2011) and *developing social media strategy* (e.g. Howard, Mangold, & Johnston, 2014; Tsimonis & Dimitriadis, 2014). Other studies investigate the drivers of customer engagement and their influence upon brand outcomes (e.g. De Vries & Carlson, 2014) and the *frameworks and tactics to engage customers* (e.g. Sashi, 2012), on Twitter (e.g. Malhotra et al., 2012) and Facebook (e.g. Gummerus et al., 2012; Kabadayi & Price, 2014; Malhotra et al., 2013).

Other research (e.g. Dev & Schultz, 2005; Hennig-Thurau et al., 2010; Mangold & Faulds, 2009) explores how *social media has transformed organisational communication* with customers from a one-way push to a two-way pull where consumers access information, when, where and how they require and the consequent challenges that social media presents for future organisation-brand engagement (e.g. Schultz & Peltier, 2013). In addition, a substantial number of studies focus upon *social media content* and specifically the nature of branded content on Facebook (e.g. De Vries, Gensler, & Leeftang, 2012) and how different social media platforms foster user generated content (e.g. Smith, Fischer, & Yongjian, 2012). Other studies also examine users' motivations to contribute content to social media (e.g. Toubia & Stephen, 2013).

Finally, of particular interest to this research is the body of research that surrounds *viral diffusion* (i.e. "sharing") on social media. These studies include investigations into the influence of emotion in sharing video on social media (e.g. Nelson-Field, Riebe, & Newstead, 2011); the influence of network structure, content and author characteristics upon viral diffusion (e.g. Kaplan & Haenlein, 2011; Berger & Milkman, 2012; Liu-Thompkins & Rogerson, 2012; Shan & King, 2015); online word-of-

mouth (e.g. Kozinets, de Valck, Wojnicki, & Wilner, 2010; Berger & Iyengar, 2013; Bunker, Rajendran, Corbin & Pearce, 2013), strategies to entice sharing (e.g. Kawasaki & Fitzpatrick, 2014) and the effects upon self-esteem and self-control (e.g. Wilcox & Stephen, 2013).

The substantial work into sharing in social media is complemented by other studies that are not specific to social media but nevertheless offer insights relevant to this research. These studies include investigations into the drivers of immediate and ongoing word of mouth (e.g. Berger & Schwartz, 2011) and the influence of audience size (e.g. Barasch & Berger, 2014) upon people sharing content. Other research that investigates self-presentation and self-enhancement (e.g. Baumeister, 1998; De Angelis, Bonezzi, Peluso, Rucker & Costabile, 2012; Gonzales & Hancock, 2011; Seidman, 2014) is also pertinent to potentially understanding supporters' posting behaviour. Other studies are helpful to understanding supporters' motives to participate in a social media based cause brand community. This research includes studies that explore individuals' identity based motivations (e.g. Oyserman, 2009), the role of identity in giving (e.g. Cialdini, Brown, Lewis, Luce & Neuberg, 1997; Aaker & Akutsu, 2009), recognition in stimulating charitable behaviour (e.g. Winterich, Mittal & Aquino, 2013; Chell & Mortimer, 2014), and the type of message appeals in generating donations (e.g. Feiler, Tost & Grant, 2012; White & Peloza, 2009).

In sum, while extant research signals the value creating potential of social media based cause brand communities and despite the rich body of social media research that encompasses a range of topics, few empirical studies have emerged that explore value creation on these platforms. Bridging this gap is important because value creation is fundamental to all organisations, and social media and social media based brand communities have become increasingly ubiquitous. Deeper insights of value creation in this contemporary context are thus required.

- **Gap 2:** *Value creation studies in social media and social media based cause brand communities.*

2.2.4 Value creation and the cause brand

The final area of consideration of literature that surrounds social media based cause brand communities is research into the association of value creation and the focal cause brand of the social media based brand community. A brand is "a name, term, sign, symbol or design or a combination of these intended to identify the goods or services of one seller or group of sellers and to differentiate from those of competitors" (American Marketing Association, 1960). This research considers a cause is a brand that might influence value creation in a social media based community and whose extant

value (i.e. brand equity) might also be enhanced from participants' activities in the social media based community.

A strong brand creates supporter value as it facilitates donor choice by differentiating the cause from competitors (Ritchie, Swami & Weinberg, 1999), building trust and offering an assurance of quality and consistency (Hankinson, 2001; Kylander & Stone, 2012; Ritchie et al., 1999; Stride & Lee, 2007; Tapp, 1996) and by effectively communicating the organisation's benefits and values (Tapp, 1996). Studies indicate that a supporter's relationship with a brand is an influential antecedent to their identification with the brand community (Algesheimer, Dholakia, & Herrmann, 2005; Bagozzi & Dholakia, 2006; Sen & Bhattacharya, 2001), and a supporter's trust and commitment in the brand (e.g. Laroche et al., 2012) that is conducive to their engagement (e.g. Brodie et al., 2013; Vivek et al., 2012).

A strong brand generates organisational value by building supporter loyalty, attracting scarce resources (Napoli, 2006; Ritchie et al., 1999; Kylander & Stone, 2012) and strengthening internal perceptions of the organisational purpose, internal cohesion and operational capacity that includes acquiring financial, human resources and establishing corporate partnerships (Kylander & Stone, 2012). This is achieved by the cause organisation aligning its internal identity with its mission, values and external image (Kylander & Stone, 2012). Indeed, Kylander and Stone (2012) identified that a strong brand offers credibility and trust to potential corporate sponsors and encourages their confident commitment to partner with the cause organisation.

Increasingly cause organisations have begun to focus on their brands (Stride & Lee, 2007). For example, Laidler-Kylander, Austin and Quelch (2004) found that some cause organisations have begun to recognise, build and leverage the value of their brands that are amongst the world's most trusted and financially valued. Other commercial data shows that branding donation pages to strengthen the intention of the donation results in a 38 per cent increase in the size of donation and a 66 per cent increase in the donor's repeat visit and further donation (MobileCause, 2015).

Despite evidence that branding creates both supporter and organisational value, Stride and Lee (2007) find that many cause organisations do not apply branding strategically. For example, many organisations fail to explore their brand's intangible dimensions such as values. Sector executives also frequently conceptualise a brand as a logo, name or design. Some cause organisations even resist branding as it is seen as a for-profit technique that results in an over commercialisation of the cause (Kylander & Stone, 2012; Ritchie, Swami et al., 1999). Certainly, the cause brand around which

a social media based cause brand community forms also contains extant value or brand equity. Understanding how this value develops provides insights for empirical investigation into value creation in social media based cause brand communities. Thus, the key research into brand equity is examined next.

Brand equity

Brand equity is the intangible, added value that a brand endows a product beyond its immediate functional benefit (Farquhar, 1989). Scholars (e.g. Barwise, 1993; Bharawaj, Varadarajan & Fahy, 1993; Keller, 1993) agree that a strong brand creates value in the form of brand equity for both the customer and the organisation. Specifically, Aaker (1996) asserts brand equity occurs via the dimensions of *awareness*, *perceived associations*, *quality* and *customer loyalty*, and that organisations can generate brand equity by establishing a clear identity, integrated and consistent communications, symbols and strong customer relationships. Brand equity therefore is a customer-centric, value creating organisational activity as it forces an organisation to closely focus on its customers. Thus, in this research, brand equity is a supporter-centric, value generating activity that results from the cause organisation focusing on its supporters.

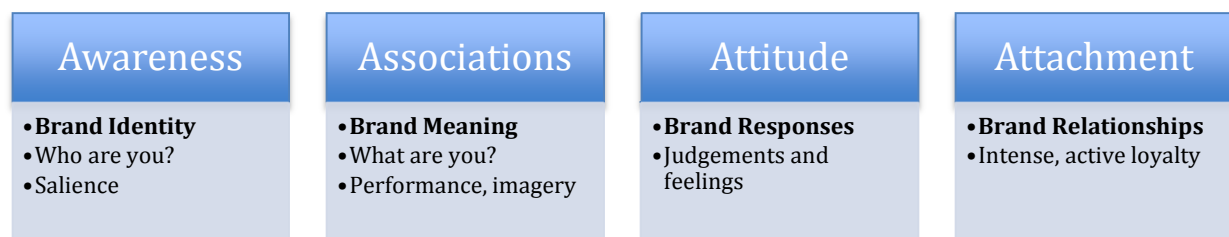
Brand equity approaches & models

Three brand equity models synthesise constructs that are useful to this research. In contrast to Aaker's (1996) *The Brand Equity Ten* which includes market behaviour measures, Keller's (2001) *Customer-Based Brand Equity* (CBBE) model views brand equity entirely from the customer perspective and its constructs are further synthesised by Keller and Lehman (2006) into a five component hierarchy of awareness, associations, attitude, attachment and activity that are underpinned by brand knowledge. However, Keller (2001, p. 18) contends brand resonance "*the extent to which a consumer is in synch with a brand*" is the most valuable building block of customer brand equity. Brand resonance results from intense loyalty and activity and follows deep brand awareness, strong favourable and unique brand associations and positive accessible reactions (Keller, 2001). To generate brand equity, Keller (2001) asserts that marketers must understand the cognitive, affective and conative consequences of their brand relationships. Brand resonance is therefore important to this research as the awareness and associations of supporters might indeed influence value creation. Table 2.2 below summarises these key brand equity constructs, models and dimensions. Following this, Figure 2A depicts the key components of brand equity.

Table 2.2 Alignment and comparison of brand equity measurement, models & dimensions

The Brand Equity Ten (Aaker, 1996)		CBBE Model (Keller, 2001)		Synthesis (Keller & Lehman, 2006)	
Category	Measures	Brand Building Step		Brand Building Block	
Awareness	Brand Awareness	Brand Identity <i>'Who are you?'</i>	Brand Awareness	Salience	Awareness
Associations/ Differentiation	Perceived Value, Brand Personality, Organisational Associations	Brand Meaning <i>'What are you?'</i>	Brand Associations: e.g. <i>functional, performance vs. more abstract, imagery related considerations</i>	Performance Imagery	Associations
Perceived Quality	Perceived Quality, Leadership	Brand Responses <i>'What do I think or feel about you?'</i>	Brand Judgements: e.g. <i>Quality, Credibility, Consideration, Superiority</i> Brand Feelings e.g. <i>Warmth, Fun, Excitement, Security, Social Approval, Self-respect</i>	Judgements Feelings	Attitude
		Brand Relationships <i>'What kind of association, how much of a connection would I like to have with you?'</i>		Resonance, Intense active loyalty	Attachment
Market Behaviour	Market Share, Price				

Table developed for this research.

**Figure: 2A:** Key Components of brand equity (following Aaker, 1996; Keller, 2001; Keller & Lehmann, 2006)

Brand image and value

For cause organisations, the brand equity dimension of brand image is particularly important. Indeed, studies (e.g. Bennett & Gabriel, 2003; Michel & Rieunier, 2012; Venable, Rose, Bush & Gilbert, 2005) link nonprofit brand image and donor intention to give time or money. Donor intentions might be associated with both supporter value from giving and organisational value from donations. Therefore, brand image is worthy of exploration in this research.

Brands as intentional agents

In viewing a supporter's relationship with the cause brand as influential in creating value in a social media based cause brand community, recent studies (e.g. Aaker, Vohs, & Mogilner, 2010; Fournier & Alvarez, 2012; Kervyn, Fiske, & Malone, 2012) have investigated brands as intentional agents and offer additional insights. In these studies a brand is perceived as "warm" with intentions and "competent" with ability. Warmth perceptions include generosity; kindness, sincerity, helpfulness, trustworthiness or thoughtfulness and competent judgments include confidence, effectiveness, intelligence, capability, skilfulness and competitiveness. Brand perceptions of warmth and competence are suggested to impact value via purchase intentions and loyalty (Aaker et al., 2010; Kervyn et al., 2012; Fournier & Alvarez, 2012). For causes, Aaker and colleagues (2010) find competence perceptions are paramount in securing supporters' financial support coinciding with an earlier study by Keller and Aaker (1998) who found corporate credibility encompassing expertise, trust and likeability were useful in how consumers view different brands. Therefore, impacting a supporter's relationship with a cause brand might indeed influence these perceptions and how value is created within the brand community.

Brands in a social media based community

Studies (e.g. Skute, 2014) have emerged that identify a positive influence of brand engagement upon brand equity. However, some researchers (e.g. Fournier & Avery, 2011b) propose that brands are uninvited in social media the Internet is actually the "People's Web" (Fournier & Avery, 2011b, p. 193) and overt sales messages are frowned upon (Dixon & Keyes, 2013; Hatch & Schultz, 2010). In social media, brand value is driven by risk (Fournier & Avery, 2011b), necessitating organisations to "webcare" (van Noort & Willemsen, 2011, p. 131) by influencing brand evaluations and managing negative word of mouth in a perceived conversational human voice (van Noort & Willemesen, 2011). Nevertheless, while the body of research into brands is significant, few studies address the influence of the focal brand of a social media based brand community upon value creation that might affect organisational value by enhancing brand equity. Thus, the following research gap is identified.

- **Gap 3:** *Extant studies into the influence of a cause brand in a social media based cause brand community.*

Table 2.3 below summarises the research gaps identified thus far in relation to social media based cause brand communities, the use of social media by cause organisations and value creation in social

media and connected to the cause brand. This literature review now turns to the concept of value and extant value creation theories that are relevant to this research. These are examined next.

Table 2.3 Summary of gaps, the social media based cause brand community

Gap	Description
1	<i>Empirical investigation into cause focused social media based brand communities.</i>
2	<i>Value creation studies in social media and social media based cause brand communities.</i>
3	<i>Extant studies into the influence of a cause brand in a social media based cause brand community.</i>

Table developed for this research.

2.3 Value

2.3.1 The nature of value

As this research explores value creation, the nature of value must first be clarified. Specifically, two understandings of value are evident in the literature. The first is *economic*, the traditionally held marketing view of value underpinned by the theory of exchange and inherent in goods logic (Vargo & Lusch, 2004). The second is *experiential*, that regards value as embodied in the entire customer experience and is integral to service logic (Grönroos & Voima, 2013), the value creation theory that underpins the proposed research. These value definitions are analysed in the following.

From Aristotle to Adam Smith: the traditional economic view of value

The traditional economic view of value comprises the components of *use* and *exchange*. Aristotle first distinguished these components associating both with virtue and fairness (Fleetwood, 1997). He referred to use value of a good or service as its usefulness in being productive (or useful) to an individual person's good that is subjective between individuals and impermanent (Gordon, 1964). According to Aristotle, demand (desirability) for a good or service, stems from its use value, and exchange value is derived from use value via market demand (Gordon, 1964). Use value to Aristotle, is prime and a basic requirement for exchange value that concerns satisfaction of both utility and costs. Indeed, fair exchange occurs when utility and labour costs are equalised before a transaction (Gordon, 1964).

Adam Smith, whose economic views of value form marketing's traditional view agrees with Aristotle in defining value, describing *value-in-use* as "the utility of some particular object" and *value-in-exchange* as "the power of purchasing other goods" (Smith, 1776). However, in contrast to Aristotle, Smith viewed price, whether money or other goods, and exchange as key.

Goods logic

Smith's view reflected the prevailing production and trade focus of the agricultural and manufacturing revolutions and is inherent in goods logic (Vargo & Lusch, 2004). In goods logic, goods are produced and distributed separately from a passive consumer and exchanged for another form of value (Vargo & Lusch, 2004; Grönroos, 2008; Sheth & Uslay, 2007). *Economic value* is therefore transactional, objective and non-interactive (Echeverri & Skålen, 2011) and equals the price the consumer is willing to pay (Grönroos, 2008; Vargo & Lusch, 2004).

Value-in exchange: marketing

This economic view of value and its central tenet of value-in-exchange underpinned marketing as the exchange paradigm until the mid 1990's where marketing behaviour is depicted by direct and indirect exchanges involving tangible and intangible resources (Bagozzi, 1975; Bastos & Levy, 2012; Kotler, 1972; Kotler & Levy, 1969) and value is considered embedded as utility. Certainly, Grönroos (2008) claimed if exchange is considered the central concept in marketing, value for consumers is inevitably embedded in what is exchanged. Grönroos (1997) considered the transactional, exchange focus as narrow and the more customer-centric, *experiential* view of value emerged.

Experiential view of value

In the *experiential* view, value resides in the entire consumption experience (Hirschman & Holbrook, 1982) rather than in the purchase and "experiences are attained through activities" (Abbott, 1955, p.40). The *experiential* view regards value as an "interactive, relativistic preference experience" (Holbrook, 1994, p. 27), dependent upon the involvement and interaction of an appreciative subject, and echoing Aristotle, is subjective (Holbrook, 1994, 1996, 2006). Furthermore, the *experiential* view of value contrasts sharply with the traditional *economic* view that is transactional, objective and non-interactive (Echeverri & Skålen, 2011). In this research, the consumption experience is the supporters' presence and participation in the social media based cause brand community that is inherently interactive and unique to each supporter. Holbrook's (2006) Value Typology aids understanding of the *experiential* view and synthesises dimensions of his earlier version (Holbrook, 1999) by classifying value into four dimensions according to *extrinsic* and *intrinsic* value and *self* or

other orientations. The usefulness of Holbrook's (2006) Typology of Value to the development of value theory is examined next and focuses upon the Typology's social and altruistic dimensions that are particularly pertinent to a social media based cause brand community. Table 2.4 below describes Holbrook's (2006) Typology of Value and its dimensions.

Table 2.4 Holbrook's (2006) Typology of Value

	EXTRINSIC: (A product or consumption experience services instrumentally or functionally as means to some further end)	INTRINSIC: (Consumption value appreciated for its own sake)
SELF-ORIENTED: ("Where I prize some product or consumption experience for my own sake because of how I respond to it by virtue of the effect it has on me")	Economic Value "A product or consumption experience serves as means to a consumer's own objectives e.g. efficiency or excellence"	Hedonic Value "Arises from my own pleasure in consumption"
OTHER-ORIENTED: ("Where I prize a product or consumption experience for the sake of others because of how they respond to it")	Social Value "When one's own consumption behaviour serves as a means to shaping the responses of others (e.g. seeking status-enhancing favourable impressions"	Altruistic Value "Concern for how my own consumption behaviour affects others e.g. contributing to a charity."

Source: Holbrook (2006, pp. 715-716).

Operationalisation of Holbrook's (2006) Value Typology

Empirical explorations of Holbrook's Typology (1999, 2006) are few although some researchers (e.g. Sanchez-Fernandez et al., 2009) regard Holbrook's (1999) typology as the most comprehensive approach to the value construct because this typology captures more potential sources of value than other conceptualisations that ignore certain key sources of value such as ethics and spirituality (Holbrook, 1994, 1999). However Sanchez-Fernandez and colleagues (2009) consider that empirical explorations of the typology are limited because it is deemed complex that hinders its operationalisation. Consequently, in the first attempt to operationalise the whole typology, Sanchez-Fernandez and colleagues (2009) conceptualised a hybrid, six-dimension model of Holbrook's (1999, 2006) typologies, combining Holbrook's (1999) *four* sub-dimensions of economic and hedonic value as efficiency and quality, and play and aesthetics with Holbrook's (2006) *two* dimensions of social and altruistic value. The authors empirically tested the model by exploring the dining experience at a vegetarian restaurant and found that the affective based, intrinsic value categories (e.g. *play*, *aesthetics*, *altruistic*) are more reflective of consumer value than the cognitive, extrinsic categories (*efficiency*, *quality*, *social*). The authors also found that the "emotionally charged" (Sanchez-Fernandez et al., 2009, p. 108) *hedonic* value types of *play* and *aesthetics* are the most important in this service context, and suggest marketers attend to hedonic orientated aspects of service design such as pleasure and positive feelings. Moreover the authors find that *altruistic* value is a potentially

important but understudied reflector of consumer value and further encourage marketers to more actively create and promote this aspect.

The study by Sanchez-Fernandez and colleagues (2009) is valuable to this research as it develops an approach to understanding and measuring consumer value in a service context via consumers' value-linked experience preferences. However insights are limited in several aspects. First, the study is undertaken in one service industry. As the authors suggest, further research is required across service industries and product categories to examine its generalisability. Second, although value is considered dynamic (Woodruff, 1997), the Sanchez-Fernandez and colleagues (2009) study focuses only upon *post purchase* aspects. If value is *experiential*, the entire customer experience contains past, present and future aspects (Ravald & Grönroos, 1996) and thus a retrospective assessment of value restricts understanding by ignoring present and future aspects. Third, the authors' exploration of altruistic value is confined to very broad interpretations of ethics and spirituality. Therefore this research seeks to extend the study by Sanchez-Fernandez and colleagues (2009) by operationalising Holbrook's Typology with particular emphasis upon social, altruistic and hedonic value that are relevant to a social media based cause brand community. The relevance of social, altruistic and hedonic value to this research and the inter-relatedness of these value types are discussed further in the following.

Social value

Social value (extrinsic, other-oriented) is particularly relevant to a social media based cause brand community that is characteristically interactive and social. Social value contains the "intimately interrelated" (Sanchez-Fernandez et al., 2009, p. 100) sub-dimensions of *status* (success, impression management) and *esteem* (reputation, materialism and possessions) (Holbrook, 1999). This research proposes that social value might manifest in a social media based cause brand community via influence (Waggener Edstrom Worldwide & Georgetown University, 2013). Whilst social value has been investigated previously (e.g. Sheth, Newman, & Gross, 1991; Ravald & Grönroos, 1996; Holbrook, 1999) mainly from a relational perspective, research is sparse in the context of a social media based cause brand community.

Hedonic value

Hedonic value comprises *play* (fun) and *aesthetics* (beauty) (Holbrook 1999). However, the aspect of "*play*" is of more interest to this research. Play involves having fun and "characterises the intrinsically motivated side of the familiar distinction ... between work and leisure" (Holbrook, 1999, p. 18). While

little research has been conducted into the value type of play, the play construct has been studied as an act of consumption (Holt, 1995), an antecedent of perceived value (Gallarza & Gil, 2006) and as a key dimension of consumer value (e.g. Holbrook, 1994; 1999). As a social media based cause brand community is inherently social and interactive, opportunity might thus exist for cause organisations to facilitate supporters' hedonic (play) value by harnessing the growing trend of online entertainment and interactive gamification (Anderson & Rainie, 2012).

Altruistic value

The cause nature of social media based cause brand communities and cause organisations' heavy reliance upon altruism (Australian Bureau of Statistics, 2009) make altruistic value particularly relevant to this research. *Altruistic* value comprises *ethics* (virtue, justice and morality) and *spirituality* (faith, ecstasy, rapture, sacredness, magic) and is understudied (Sanchez-Fernandez et al., 2009) despite many consumption experiences being characterised by these aspects (Holbrook, 1994, 1999, 2006). It is proposed that in a social media based cause brand community; supporters create altruistic value by giving time or money and by promoting (evangelising) the cause. These supporters are also more likely to be female since studies show women are more generous (Why the fairer sex is more charitable, 2013) and volunteer more (Australian Bureau of Statistics, 2010). It also suggested that these actions might also cultivate social value that highlights an overlap between value types and signals their interrelatedness (Holbrook, 1999). This is discussed next.

Interrelatedness of value types

Value types are considered interrelated since Holbrook (1999) asserts that as value is subjective, the value types are not mutually exclusive and might thus occur simultaneously to varying degrees in any consumption experience. The interrelatedness of value types and particularly between social and altruistic value, appears further supported in the evolutionary behavioural perspective that regards altruism as part of social behaviour and is described as any behaviour that has consequences for both the actor and another individual, the recipient (West, Gardner, & Griffin, 2006). Therefore, this research considers that supporters in a social media cause brand community sometimes realise altruistic value whilst also creating social value.

The overlap between altruistic and social value is further highlighted in studies (e.g. Iredale, Van Vugt & Dunbar, 2008; Van Vugt & Iredale, 2013) proposing altruism as a male mating strategy akin to a peacock's tail that attracts females because financial help and volunteering signal the willingness to care and invest in a relationship. Therefore in a social media based cause brand community, cause

organisations might increase pro-social behaviour by harnessing the sex appeal of altruistic behaviour.

The interrelatedness of value types, particularly of social and altruistic value, is further supported by the Waggener Edstrom Worldwide and Georgetown University (2013) study that found supporters distinguish *influence* (as in influencing others) as more important than *being seen* as altruistic in deciding to support a cause on social media. Whilst influencing others is characteristic of social value (e.g. success, impression management, reputation), *being seen* as altruistic appears a more social and status oriented value than altruistic value. However, the majority of respondents in the Waggener Edstrom Worldwide and Georgetown University (2013) study stated that making a difference is important. Thus, it might be concluded that they also realised some altruistic value. Therefore, following Smith and Colgate (2007) who consider the strategic marketing applications of value, it seems worthy to explore whether some dimensions of value that sometimes occur simultaneously, are more or less strategically important than others, in a social media based cause brand community.

The paradox of altruism: Is altruism really disguised hedonism?

The interrelatedness of value types is prominent in the debate that surrounds whether a value type is self or other-oriented. Interrelatedness is also pertinent to the extent to which altruism is truly other-oriented (e.g. Wagner in Holbrook, 1999). For example, a person who gives money or time to help another individual derives a personal sense of satisfaction and therefore the value becomes self-oriented (Holbrook, 1999). Holbrook (1999, p. 191) terms this the “paradox of altruism.” Whilst true altruism is defined as “an action that harms the self for the sake of helping others” (Holbrook, 1999, p. 192), Wagner (cited in Holbrook, 1999, p.191) assert that “all categories of value are self-rewarding because they satisfy needs” and therefore altruistic value must be to some extent *self-oriented*. However, Holbrook (1999) concludes that rather than assessing whether any consumption experience is entirely selfless or other-oriented, focus should be directed to identifying the *extent* to which the type of customer value involves *self* versus other orientation, and whether the act is more other-oriented than another value type (Holbrook, 1999). Therefore, in absence of social media research into value, these nuances will be explored in this research.

2.3.2 Value perspectives

The research investigates supporter perceived value in a supporter-centric approach to value creation where organisational value is derived from supporter perceived value. The value

perceptions of the cause's recipients, who are the end-customer beneficiaries of the cause and for whom the cause organisation and its supporters collaborate to assist, are outside the scope of the research and are not explored. Figure 2B below visually depicts the participants in value creation in a social media based cause brand community.

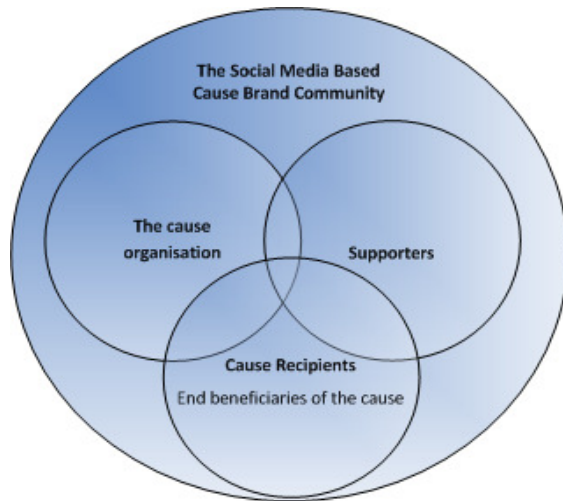


Figure 2B: Value for whom? Participants in value creation in a social media based cause brand community.

Although Kotler (1972, p. 50) asserts that value is defined “subjectively from the market point of view”, approaches to value have been variously regarded as: (i) *firm-centric* where value is assessed from the firm’s perspective, and (ii) *customer-centric* where value is perceived by the customer (Ng & Smith, 2012; Payne & Holt, 1999, 2001). Firm-centric approaches reflect the producer’s activities and an economic view of value, and include Customer Lifetime Value (CLV) (Venkatesan & Kumar, 2004) and The Value Chain (Porter, 1985) where an organisation’s activities are represented as a value chain and managed for competitive advantage. In contrast, customer-centric approaches are aligned with the marketing concept that holds all organisational marketing activities are focused upon satisfying customer needs (Kotler, 1972; Levitt, 1960; McKitterick, 1957). These perspectives include means end where customers make a choice based on an assessment of product attributes to achieve outcomes (Woodruff, 1997) and net-benefit approaches where customers make choices based on trade-offs between benefits and outlays (Grönroos, 1997). This research regards supporters as customers of the cause organisation and is thus inherently customer-centric, aligning with the marketing concept. The importance of value creation in marketing is now examined.

Extant research, perspectives of value in a social media based cause brand community

Extant brand community research indicates that value is mainly treated from the *organisational perspective* as *brand loyalty* (e.g. Bagozzi & Dholakia, 2006; Felix, 2012; Habibi et al., 2014a; Hassay & Peloza, 2009; Hede & Kellett, 2012; Laroche et al., 2012; Marzocchi et al., 2013; McAlexander & Koenig, 2010; McAlexander et al., 2002; Muniz Jr. & O'Guinn, 2001; O'Sullivan et al., 2011; Scarpi, 2010; Schau et al., 2009; Schouten & McAlexander, 1995; Wirtz et al., 2013; Woisetchalger et al., 2008). Other studies associate organisational value with *brand longevity* (e.g. Cova & Pace, 2006), *cost effectiveness* (e.g. Algesheimer et al., 2005), *revenue* (e.g. O'Sullivan, 2009), *supporters' knowledge contribution* (e.g. Wiertz & de Ruyter, 2007) and *brand trust* (e.g. Habibi et al., 2014b). Only a few studies do not specify organisational value (e.g. Cova et al., 2007; Morandin et al., 2013; Muniz Jr. & Schau, 2005; Tsai et al., 2012).

Supporter perceived value is either inferred or unspecified in extant brand community research. Specifically, supporter perceived value is inferred in some studies as *product reverence* (e.g. Schouten & McAlexander 1995), *learning* (e.g. McAlexander et al., 2002), *community need* (e.g. Muniz Jr. & Schau, 2005), *social intentions* (e.g. Bagozzi & Dholakia, 2006) and *community affinity* (e.g. McAlexander & Koenig, 2010). In other research, supporter perceived value is inferred as *connection and social capital* (e.g. Habibi et al, 2014a; O'Sullivan et al., 2011; Wertz & de Ruyter, 2007), *identity* (e.g. Algesheimer et al., 2005), *brand meaning* (e.g. Cova et al., 2007; Marzocchi et al, 2013; Morandin et al., 2013) and as supporters' overall *experience* in the brand community (e.g. O'Sullivan, 2009). In their conceptual paper, Wirtz et al. (2013) infer supporter perceived value as brand identification, social benefits (e.g. social identity), and functional benefits (e.g. uncertainty avoidance, information). However in a large number of studies supporter perceived value is unspecified (e.g. Cova & Pace, 2006; Felix, 2012; Habibi et al., 2014b; Hassay & Peloza, 2009; Hede & Kellett, 2012; Muniz Jr. & O'Guinn, 2001; Scarpi, 2010; Schau et al., 2009; Tsai et al., 2012; Woisetchalger et al., 2008).

Table 2.5 below presents the 25 key brand community studies presented earlier (Table 2.1) and highlights the predominant organisational value perspectives that focus mainly on brand loyalty and which ignore other forms of organisational value. Table 2.5 also indicates the scarce dedicated research attention to date into supporter perceived value in brand communities. Indeed, supporter perceived value was either inferred or unspecified in these studies and incidental overall to the research.

Table 2.5 Value perspectives in key brand community studies

Brand Community Study Authors	Value Perspective		Research Dimension	Methodology
	Supporter	Organisation		
Schouten & McAlexander (1995)	Inferred (via religious aspects, transcendental experience, reverence of the product, brotherhood, freedom, patriotism, machismo)	Brand loyalty	Consumption sub-culture to better understand consumers' organisation of their lives and identities	Qualitative (ethnography)
Muniz Jr. & O'Guinn (2001)	Unspecified	Brand loyalty	The theoretical notion of brand community, evidence for its existence and situation within the broader sociological, media and consumer literatures.	Qualitative (Interviews, content analysis)
McAlexander et al. (2002)	Inferred (from 'learning to consume the brand in ways that provide greater benefits to them whether utilitarian, self expressive, social and/or hedonic')	Brand loyalty	Nature and processes surrounding customer loyalty	Mixed Methods (ethnography, survey)
Muniz Jr. & Schau (2005)	Inferred (via 'human need for the community')	Unspecified	The response of a grassroots brand community to the loss of the focal brand and the relationship between brand communities, technology and the magico-religious revealed by such a response.	Qualitative (Netnography)
Algesheimer et al. (2005)	Inferred (via identity, engagement)	Cost effectiveness, deriving and sharing information	Develops and estimates a conceptual model of how different aspects of customers' relationships with the brand community (e.g. identification, knowledge) and brand community size influence their intentions and behaviours (e.g. engagement).	Quantitative (Survey)
Bagozzi & Dholakia (2006)	Inferred (via social intentions)	Brand commitment, Brand loyalty	Antecedents and consequences of behaviour of small group brand community participants.	Mixed Methods (interviews, survey).
Cova & Pace (2006)	Unspecified	Brand longevity	Explores the power that a virtual brand community exerts over a brand of mass marketed convenience product.	Qualitative (Ethnography, interviews)
Cova et al. (2007)	Inferred via brand meaning	Unspecified	Compares the meanings attributed to the Warhammer global brand by brand community members in France and the U.S.A.	Qualitative (Interviews)
Wiertz & de Ruyter (2007)	Inferred (via relational social capital)	Knowledge contribution	The drivers of members' knowledge contribution.	Quantitative (Survey)
Hassay & Peloza (2009)	Unspecified	Brand loyalty	Explores potential for developing charity brand communities.	Conceptual
Woisetchalger et al. (2008)	Unspecified	Brand loyalty	The drivers and consequences of consumer brand community participation.	Quantitative (Survey)
O'Sullivan (2009)	Inferred (via 'audience experience')	Economic (revenue)	The nature of communal consumption in the audience experience of performing arts (UK Symphony Orchestra)	Qualitative (Focus groups observation)
Schau et al. (2009)	Unspecified	Brand loyalty	Practices that lead to value co-creation in brand communities	Qualitative (Meta analysis, Observations, in-depth interview, netnography)

Brand Community Study Authors	Value Perspective		Research Dimension	Methodology
	Supporter	Organisation		
McAlexander & Koenig (2010)	Inferred (via member affinity with the community)	Brand loyalty	The potential influences of institutional size and brand community relationships upon donor intentions.	Quantitative (Survey)
Scarpi (2010)	Unspecified	Brand loyalty	The causal relationship between community identification, community loyalty, brand affect, brand loyalty and word of mouth.	Quantitative (Survey)
O'Sullivan et al. (2011)	Inferred (value in connection)	Brand loyalty; lower brand costs	Factors leading to brand community formation and evolution, developed using social media platforms (Bebo & YouTube)*	Qualitative (Netnography, Observation, Interviews)
Hede & Kellett (2012)	Unspecified	Brand equity; brand loyalty	Events' use of Web 2.0 tools to build their online brand communities*	Qualitative (Case studies, interviews)
Tsai et al. (2012)	Unspecified	Unspecified	Antecedents of brand community participation by simultaneously investigating three levels of participating factors: identification, need for affiliation and extraversion and roles of individual, group and relationship level antecedents to participation	Mixed Methods (Interviews, survey)
Felix (2012)	Unspecified	Brand loyalty	Consumers' product use, practices, identity and brand meanings	Qualitative (Netnography)
Laroche et al. (2012)	Inferred (trust)	Brand loyalty	Brand community markers, value creation practices, brand trust and brand loyalty in social media based brand communities.*	Quantitative (Survey)
Morandin et al. (2013)	Inferred (brand meaning)	Unspecified	Members' motives for joining the member initiated Clubs Ducati brand community.	Qualitative (Interviews)
Marzocchi et al. (2013)	Inferred (identification with the brand and the community)	Brand loyalty	Members' identification with the brand community and the brand owner.	Quantitative (Survey)
Wirtz et al. (2013)	Brand identification, social benefits (e.g. social identity), functional benefits (e.g. uncertainty avoidance, information)	Supporter commitment, loyalty to the community; brand commitment, engagement and loyalty	The drivers and outcomes of consumer engagement in online brand communities from both consumer and company perspectives.	Conceptual
Habibi et al. (2014a)	Intangible social capital	Brand loyalty	Examine the existence and quality of social media based brand communities and differences with other brand communities.*	Qualitative (Netnography)
Habibi et al. (2014b)	Unspecified	Brand trust	Engagement in social media based brand communities, and the influence of consumer relationships with product, brand, company and other consumers upon brand trust.*	Quantitative (Survey)

* Social media based brand communities. Table developed for this research.

2.3.3 Importance of value creation

“The essential activity of marketing is the creation and offering of value.” (Kotler, 1972, p. 50)

Value creation is important to organisations because organisations derive value from facilitating customer value (Achrol & Kotler, 2012; Kotler, 1972; Grönroos, 1997; Vargo & Lusch, 2004). In customer-focused organisations, value creation is integral to the process and outcome of every organisational activity since every activity has the potential to facilitate customer value (Grönroos, 2012). In an organisationally-hosted social media based cause brand community, these activities might include the organisation’s maintenance of its social media platforms to ensure they are easy for supporters to access and navigate, training so staff understand what to post and how to respond to any supporter misbehaviour and internal organisational processes that capture and harness supporter feedback. By consistently facilitating satisfactory experiences that customers value (Grönroos, 1997; Raval & Grönroos, 1996) organisations can achieve their marketing objectives of sales, customer acquisition (Kotler, 1972), customer retention (Kotler & Levy, 1969; Reichheld, 1993) and competitive advantage (Porter, 1985; Ramaswamy, 2008). Moreover, customer loyalty resulting from customer value creation generates organisational value by reducing marketing costs via *customer retention* as it is significantly cheaper to retain an existing customer than acquire a new customer (Reichheld, 1993). Customer loyalty from value creation also manifests organisational value from *brand advocacy*, where customers promote the organisation via word-of-mouth (Keller, 2007) and *customer referrals*. Indeed, Customer Referral Value (CRV) is considered as important as Customer Lifetime Value (CLV), the revenue generated by customer purchases less the organisational costs of marketing to them (Kumar, Petersen, & Leone, 2007) and is a component of Customer Engagement Value (CEV), the customer value beyond purchase behaviour (Kumar et al., 2010). Organisations facilitate CEV by creating an environment where customers can engage with the company and build relationship equity, the long-term value of their relationships (Fournier & Avery, 2011a).

These principles are transferable to a cause organisation in a social media based brand community, whose customers are considered by this research as supporters. Indeed, value creation in a social media based cause brand community is important to cause organisations since following Grönroos (2012); every organisational activity has the potential to facilitate supporter value. Facilitating experiences in a social media based cause brand community that supporters value (Grönroos, 1997; Raval & Grönroos, 1996) can assist cause organisations to achieve their revenue, supporter acquisition and retention objectives and realise reduced marketing costs via brand advocacy and supporter loyalty and ultimately competitive advantage. Therefore, value creation ultimately enables

the cause organisation to fulfil their service missions (Gourville & Rangan, 2004; Hassay & Peloza, 2009) by achieving these outcomes.

In sum, to date brand community research has mainly focused on a narrow view of organisational value as brand loyalty and ignored supporter perceived value. Certainly, in a social media based cause brand community, other types of organisational value might include fundraising and advocacy, yet understanding of how these types of organisational value might emerge is currently unclear. Furthermore, the lack of research focus upon supporter value is at odds with the customer (supporter) centric marketing concept. Certainly, understanding supporter perceived value is important since organisations derive value from facilitating customer value, that is by satisfying supporters' needs. Therefore, this research seeks to bridge the gap of supporter centric value creation studies and deepen understandings as to how supporter perceived value and a range of organisational value is generated in a social media based cause brand community.

- **Gap 4:** *Empirical exploration into supporter-perceived value and a wide range of organisational value types that are generated in social media based cause brand communities.*

2.3.4 Value and wellbeing

This research considers that supporters' creation of value in a social media based cause brand community might also be associated with supporters' wellbeing. This focus appears to have received little research attention to date. Diener (1984) refers to subjective wellbeing as including happiness, life satisfaction and positive affect. Indeed, wellbeing is described as feeling hopeful, happy and good about oneself and energetic and connected to others (Post, 2005). In positive psychology, wellbeing is classified by Seligman & Csikszentmihalyi (2000) as amongst *valued subjective experiences* and include contentment and satisfaction that occur in the past, hope, optimism and trust that are future oriented and flow and happiness that occur in the present. However more recently, Seligman (2011) emphasised wellbeing as the field's central focus. Seligman (2011) states that the measure of wellbeing is flourishing, and the goal of positive psychology is to increase flourishing. Seligman (2011) also posits that no single measure defines wellbeing and thus asserts that it comprises five key elements: *positive emotion, engagement, meaning, positive relationships and accomplishment*. These elements are now examined in the context of a social media based cause brand community.

(i) Positive emotions

Generated in the present, positive emotions comprise happiness and life satisfaction Seligman (2002) and are classified as either (i) *pleasures* that are sensory, evanescent and strongly emotional or (ii)

gratifications that fully engage are more enduring and are underpinned by individual strengths and virtues that include love and humanity, justice and spirituality and transcendence. Virtues are endorsed across most major religions and cultural traditions. The virtues of justice, spirituality and transcendence are components of Holbrook's (1994, 1999) altruistic value and thus altruistic value might be regarded as a virtue. This research proposes that cause organisations understand whether the value they facilitate in a social media based cause brand community is a transitory pleasure or a more enduring gratification since enduring pleasures might be associated with loyalty and thus longer lasting supporter relationships. Other studies (e.g. Bhattacharjee & Mogilner, 2014; Yang, 2008) also show that older people are happier. Therefore, organisational knowledge of the type of value organisations facilitate and supporters' demographics would help cause organisations shape their communication strategies and to design and manage communities that facilitate supporter value which emerges from more enduring than transitory pleasures.

Seligman (2011) proposes that the psychological character strengths are the routes by which these virtues are achieved whereas McNulty and Fincham (2012) argue that wellbeing is not determined solely by people's psychological characteristics but instead determined jointly by the interplay between those characteristics and qualities of people's social environments. The authors assert that altruism in the individual can sometimes undermine wellbeing in that the pursuit to realise altruistic value can lead people to violate their own moral principles to the detriment of others. For example, in a social media based cause brand community, a supporter might become overly pushy in trying to influence others to donate or support a cause that creates altruistic value. However such behaviour might be contrary to their personality type and thus detrimental to their wellbeing. According to McNulty and Fincham (2012) psychological traits and processes are not inherently positive or negative but rather their implications for wellbeing depend on the circumstances in which they operate. Therefore, a social media based cause brand community might offer supporters a positive environment with structure and processes that foster supporters' altruistic value and wellbeing.

Social media and happiness

Studies are just emerging into the use of social media and happiness. For example, a US study (Pew Research Center, 2015b) of 1,801 adults found that frequent Internet and social media users do not have higher levels of stress and that women who use Twitter actually reported lower levels of stress. However, the study also identified that awareness of stressful events in others' lives can lead to heightened stress in the user that the study terms "the cost of caring". This result has implications for cause organisations in balancing the use of messages and images that invoke action in their supporter communication with the likelihood of inducing supporter stress.

Kramer (2010) used Facebook's Gross National Happiness (FGNH) that indexes the positive and negative words of Facebook users and identified that happier individuals use more positive words and fewer negative words in their Facebook status updates. However, Wang, Kosinski, Stillwell and Rust (2014) challenged this result, finding that the FGNH is not correlated with Diener's Satisfaction with Life Scale (SWLS) but rather might just represent a user's mood. This finding aligns with other research (e.g. Baumeister & Vohs, 2004; Jordan et al., 2011) that showed positive updates might be associated with a decrease in happiness and negative updates might result in people feeling relatively better off. It also coincides with a study by (Kross et al., 2013) that found Facebook might undermine wellbeing.

The influence of status updates upon an individual's happiness might also be associated with the individual's extant state of happiness and self-control since Hofmann, Luhmann, Fisher, Vohs & Baumeister (2014) show that people who are happier have more self control and an individual's self-control is associated with greater life satisfaction. However, Wang and colleagues (2014) suggest that it is difficult to determine users' underlying psychological states via linguistic analysis of Internet messages because users focus on presenting their best selves and disguise their true feelings. Therefore, supporter value and wellbeing might be similarly difficult to identify via status updates alone, highlighting the need for research that directly questions supporters.

Other studies (e.g. Rudd, Aaker & Norton, 2014) show that in fundraising, providing concrete rather than abstractly framed pro-social goals generates greater personal happiness for individuals. Therefore, the way an organisation frames their fundraising request might also be important in generating supporters' wellbeing.

(ii) Engagement

Engagement is associated with a task's absorption or flow (Csikszentmihalyi, 1990; Seligman, 2011). In this research, a supporter's creation of value and thus wellbeing might result from interaction (another type of engagement) with other supporters. According to Seligman (2011), unlike happiness that is assessed in the present, engagement (flow) is assessed retrospectively as in "that was fun" or "that was wonderful" (Seligman, 2011, p. 45). This retrospective view also coincides with Ravald and Grönroos (1996) who argue that customer value-in-use can also be future oriented when a customer (supporter) reflects on their experiences. Therefore, this research seeks to investigate wellbeing that emerges from supporters' reflection of their engagement in a social media based cause brand community.

(iii) Positive relationships

The wellbeing element of *positive relationships* is underpinned by the notion that life is not solitary and the high points of people's lives occur around other people (Seligman, 2011). Cacioppo in Seligman (2011, p. 51) argues that "the pursuit of relationships is a rock-bottom fundamental to human wellbeing." As Holbrook's (1994; 1999; 2006) other-oriented, social value focuses upon shaping the response of others in terms of status (e.g. success, impression management) and esteem (e.g. reputation, materialism), a supporter's creation of social value in a social media based community might also lead to their wellbeing if their relationships within the social media based community are positive.

Social value and wellbeing via positive relationships might also be interrelated to other value types. For example, a supporter might create social value by influencing others to donate and also generate altruistic value in a ripple effect (Fowler & Christakis, 2010) that also enhances the supporter's wellbeing by reinforcing their positive relationships.

(iv) Meaning

The wellbeing element of *meaning*, "belonging to and serving something that you believe is bigger than the self" (Seligman, 2011, p. 45) appears most potent in this research in relation to altruistic value. Studies (e.g. Dulin & Hill, 2003; Liang, Krause, & Bennett, 2001; Midlarsky, 1991; Morrow-Howell, Hinterlong, Rozario, & Tang, 2003) indicate myriad benefits from the purpose and meaning people generate from altruism that include increased overall wellbeing and life satisfaction, improved mental and physical health, enhanced resiliency and self-esteem and decreased chance of depression. In this research, it is proposed that supporters realise altruistic value from their quest for *meaning* from which happiness and ultimately wellbeing follow. Certainly, Frankl (1959) writes that happiness ensues from meaning. However, research has further distinguished meaning and happiness and the implications for this research of this delineation are discussed in the following.

Differentiating happiness and meaningfulness

Differentiating meaning and happiness has important implications for this research because it further highlights the link between altruistic value and meaning. Baumeister, Vohs, Aaker and Garbinsky (2013) find that leading a meaningful life corresponds with being *a giver* whereas leading a happy life is associated with being *a taker*. The authors assert that happiness is about feeling good and is a drive reduction. Furthermore, where happy people derive joy from *receiving benefits*; people who lead meaningful lives experience joy (a pleasure) from *giving* to others. The authors found that people who have high meaning in their lives are more likely to help others in need, whereas

happiness is not linked to helping others in need. Therefore, in a social media based cause brand community cause organisations might emphasise the meaningfulness of supporters' altruism in their communications to encourage supporters' giving behaviour.

Altruistic value: Antecedent or outcome of wellbeing?

Finally, the positive psychology literature inspires some reflection as to whether wellbeing and its elements are actually antecedent, an outcome or indeed embodied in Holbrook's (2006) value types. For example, Seligman (2002) points out that whilst the institution might move an individual towards altruism, research (e.g. Seligman, 2002; Unverdi-Creig & Jackson, 2012; Brethel-Haurwitz & Marsh, 2014) is emerging that indicates happy people who are already imbued with a sense of wellbeing are more likely to demonstrate altruism. Midlarsky (1991) indicates that meaningfulness is a reason to give. However, it is unclear if individuals who give already possess a sense of meaningfulness, or if meaningfulness is perpetuated by giving. Altruistic value might thus be a part of a cycle of wellbeing. Like all value types, altruistic value is subjective (Holbrook, 1994; 1999) and is relative to each individual. For example, the realisation of altruistic value for first time givers might provide meaning. For other givers who have a history of altruism and a sense of wellbeing (Seligman, 2002) and meaning (Baumeister et al., 2013), the realisation of altruistic value might simply add more meaning. In a social media based cause brand community, cause organisations might thus strive to understand their supporters, their history of altruism and their perceptions of meaning. Cause organisations can then create the accordant conditions (design, manage and leverage their brand communities) for the generation of altruistic value. Therefore investigation into the organisations' strategies to facilitate all value types and particularly altruistic value and their association to wellbeing appears worthy in this research.

Cultivating meaning in a social media based cause brand community

Extant studies provide clues as to how cause organisations might cultivate the creation of supporters' altruistic value. For example, organisations might heighten the sense of connection between participants (Pavey, Greitemeyer, & Sparks, 2011), humanise the problem in communication (Small, Loewenstein, & Slovic, 2007) and stimulate a consciousness of kind where supporters see themselves in others (Levine, Prosser, Evans, & Reicher, 2005). Organisations might also thank supporters because receiving gratitude can encourage altruism (Rind & Bordia, 1995). They could focus on the consistent givers, the individuals who consistently display altruism, as these altruistic individuals will encourage others to follow suit (Weber & Murnighan, 2008). Organisations might also create a positive feedback loop as people are shown to be more generous when they feel happy (Aknin,

Dunn, & Norton, 2012) and give donors time to support the cause (e.g. Batson, Darley, & Coke, 1978; Liu & Aaker, 2008). This research will thus explore these strategies to cultivate altruistic value.

Finally, positive psychology is “the study of the conditions and processes that contribute to the flourishing and optimal functioning of people, groups and situations” (Gable & Haidt, 2005, p. 103). Positive psychology applies two distinct levels of focus that are the *individual* and their positive individual traits and the *group* that emphasises the civic virtues and institutions that move individuals toward better citizenship, responsibility, nurturance and altruism (Seligman & Csikszentmihalyi, 2000). In this research, supporters’ creation of all types of value in a social media based cause brand community might create contentment, happiness and hope for the future and thus *individual* wellbeing. However, a social media based cause brand community might also be considered as an *institution* that moves individuals towards positive citizenship by fostering supporters’ altruistic value. In both cases, it is proposed that *social good* results from value creation by increasing both individual and collective societal wellbeing. Appendix B (Figure B1) provides a visual summary of the Positive Psychology concepts just described and their proposed association to Holbrook’s (2006) value types.

The positive psychology literature thus provides a rich and burgeoning body of research into individual wellbeing and its five components of positive emotions, engagement (flow), positive relationships, meaningfulness and accomplishment. This review highlights the emergence of other studies into social media and happiness and the existence of other research that provides clues as to how organisations might cultivate the specific wellbeing element of meaning. However, this examination reveals that empirical investigations of these concepts in the increasingly ubiquitous context of a social media based cause brand community, remain largely unexplored.

Research and thus understanding are notably absent into the relationship between altruistic value and wellbeing. Certainly, altruistic value is considered by this research as a distinguishing factor of social media based cause brand communities. Little research attention has also been given to how individual and collective wellbeing in this context might manifest social good. Bridging this gap will build on the extant body of wellbeing studies by providing deeper theoretical insights into the association of supporter perceived value and wellbeing in the specific context of a social media based cause brand community. Cause organisations might then leverage this knowledge to enhance their efforts to facilitate value and realise their own strategic objectives and service missions of social good. Furthermore, increased understanding of how social good might manifest in a social media based cause brand community via supporter wellbeing contributes to new understandings of social good. Thus, the following research gap is identified.

- **Gap 5:** *Empirical research into the association of supporter perceived value and wellbeing in a social media based cause brand community.*

This review of extant literature now turns to service logic, the value creation theory that underpins this research.

2.3.5 Service logic of value creation

The experiential view of value and relationships: birthplace of value creation logics

Service logic, the key theoretical framework of this research regards value as *experiential* (Holbrook, 1994). Service logic emerges from the relationship and service marketing paradigms where value develops and is perceived in continuing relationships that are essentially experiential and interactive (Grönroos, 1997). Specifically, it is the relationship, rather than singular exchanges occurring in the relationship that is the basic concept of marketing (Grönroos, 1997) and which has a major effect on the total value perceived (Ravald & Grönroos, 1996). Moreover, the relationship approach considers value as the extent to which the customer is better or worse off (Grönroos, 2008). Relationships are characteristic of social media based cause brand communities and evidenced by supporters' connection and affiliation with the brand community, the organisation and each other. The relationship approach that underpins service logic is thus integral to this research. The technology enabling social media based brand communities has also influenced the development of service logic. This is explained next.

Technology: the bridge between logics

Technology has influenced the emergence of service logic since its affect upon value creation was first recognised in the 1990's by scholars (e.g. Achrol & Kotler, 1999; Armstrong & Hagel, 1996; Day & Montgomery, 1999; Hoffman, Novak, & Chatterjee, 1995; Normann & Ramirez, 1993) who suggested ways for organisations to cultivate value by harnessing technology. More recent research (e.g. Prahalad & Ramaswamy, 2000; 2004; Ramaswamy, 2008, 2011) focuses upon how technology has changed market place dynamics and led to value co-creation. Prahalad and Ramaswamy (2000) assert that the Internet has created information parity, shifting power and control from producers to consumers who are now "informed, connected, networked and empowered" (Ramaswamy, 2008, p. 9). Accordingly, consumers can now initiate dialogue with organisations and reconfigure resources when they require (Prahalad & Ramaswamy, 2004). Consumers are also able to actively shape their own product experiences in enhanced networks to co-create and extract value (Prahalad &

Ramaswamy, 2000, 2003, 2004; Ramaswamy, 2008, 2011). This shift to value co-creation (Prahalad & Ramaswamy, 2000, 2003, 2004; Ramaswamy, 2008, 2011) has thus been driven by technology.

Dialogue, Access, Risk and Transparency (The D.A.R.T. model)

Prahalad and Ramaswamy (2004) argue that the basis of value is the co-creation experience occurring at the point of interaction between the consumer and the organisation and offer the D.A.R.T. model of value co-creation to assist firms to engage with their customers as collaborators. The model is useful to this research due to its transferability to a cause organisation's strategies for its social media based brand community. Specifically, the model's four components of Dialogue, Access, Risk and Transparency focus on an organisation generating quality actions that are personalised, meaningful and sensitive to the consumer (supporter). Moreover, the model's Risk-Return concept aids exploration into value destruction (Echeverri & Skålen, 2011) and its development by Hatch and Schultz (2010) to support brand co-creation using a full stakeholder perspective can be harnessed to explore supporter perceptions of value co-created with the organisation or with other supporters.

Value creation to co-creation: Is all value creation co-creation?

Vargo and Lusch (2004; 2008a; 2008b; 2011; 2012) and Lusch and Vargo (2006) extend Prahalad and Ramaswamy's (2000, 2004) assertions by proposing Service-Dominant (S-D) Logic as a customer-centric theory, that regards value is always co-created with customers and others rather than unilaterally created by the firm and distributed. S-D Logic has attracted much research interest (e.g. Brodie, Glynn, & Little, 2006; Brodie, Saren, & Pels, 2011; Chandler & Vargo, 2011; Cova, Dallı, & Zwick, 2011; Grönroos, 2008) and been extended to brands and networks. For example, Merz, He and Vargo (2009) apply S-D Logic in a Brand Value Co-creation framework, proposing that a brand results from a dynamic and social process, its value collaboratively co-created through network relationships and social interactions by all stakeholders in the firm. Scholars (Achrol & Kotler, 1999, 2012; Fyrberg & Juriado, 2009; Grönroos, 2008; Gummesson, 2004) consider interaction in networks crucial to value co-creation and exchange. Gummesson and Mele (2010) extend these studies by providing a useful model to future theoretical development that depicts value co-creation in networks through actor-to-actor interaction and resource integration. Here, via actor interaction, a dialogue is established, knowledge and other resources are transferred and learning takes place. The authors propose that interaction is antecedent to resource integration that in turn shapes experience and value (Gummesson & Mele, 2010).

Other conceptual studies (e.g. Akaka & Chandler, 2011; Akaka, Vargo & Lusch, 2012) highlight the actors in value co-creating networks that might include a firm's brand community in which an organisational focus upon accessibility, adaptability and integrability of resources is key, rather than unidirectional firm to customer communications. These insights are useful in this research where interactions between the organisation and its supporters and amongst supporters are vital for a robust community and value creation.

S-D Logic criticism

Although considered fundamental to the service perspective of marketing (Grönroos, 2012), S-D Logic regards all value creation as co-creation and therefore does not distinguish participants' roles in both direct and indirect value creating interactions (Grönroos & Voima, 2013; Grönroos & Gummerus, 2014). Scholars (e.g. Grönroos & Voima, 2013; Voima, Heinonen, & Strandvik, 2010) also argue that an all-encompassing view of value creation leads to an unclear nature of value and a problematic ontology. For example, if value is generated by the consumer as value-in-use emerging with the use of the product, then it is phenomenologically, ontologically subjective. However, if the service provider co-creates value, it creates value-in-exchange which is ontologically objective (Grönroos & Voima, 2013; Voima et al., 2010). The authors (Grönroos & Voima 2013; Voima et al., 2010) assert it cannot be both. Grönroos and Voima (2013) also dispute the customer-centricity of S-D Logic. The authors state that an all-encompassing co-creation process by places the firm in control of value creation and emphasises the provider who may invite the customer to participate as a co-creator contradicts the marketing concept (Grönroos & Voima, 2013). S-D Logic therefore does not explicitly define value creation or provides a clear view of value and thus inhibits further theoretical development (Grönroos & Voima, 2013; Voima et al., 2010).

Service logic

Service logic is proposed as a value creation theory that aids theoretical development by specifying participants' roles and their importance in the value creation process. Service logic holds the customer is always the sole value creator and is thus at the heart of value creation. The firm can only facilitate value creation by directly and indirectly influencing its customer's value creation. However, the firm can serve as co-creator of value with the customer when invited by the customer (Grönroos, 2006, 2008, 2011, 2012; Grönroos & Voima, 2013). Moreover, to support its customers' value creation, the firm facilitates a service process that contains resources such as goods, people, systems, infrastructures and information (Grönroos, 2006). Following Arnould and colleagues (2006) and Baron and Warnaby (2011a, 2011b), these resources might be considered operand for which an

individual has “allocative capabilities” (Baron & Warnaby, 2011a, p. 212). Therefore, in this research the cause organisation facilitates a service process and supporter value by hosting the social media based cause brand community. The cause organisations provide resources such as the social media platforms and administration resources, and enact processes (e.g. practices) that might be, for example, informational or empathetic of supporters.

The cause organisation and supporters also employ operant resources in terms of posts, the discrete Internet entries that might contain text, image an emoticon or video link. Following Arnould and colleagues (2006) and Baron and Warnaby (2011a, 2011b), such resources might be *physical*, reflecting organisational or supporter passion or *cultural* indicating for example, the history of the organisation or supporter with the cause. As posts occur in a social media based cause community, they are also characteristically *social*. The supporter has “authoritative” capabilities over such operant resources (Warnaby, 2011a, p.212). They also harness these operant resources (e.g. posts) on other operand resources (e.g. social media platforms).

Following Grönroos and Voima (2013), supporters are thus the sole value creators, the cause organisation facilitates value but might also co-create value with the supporter when invited to do so by them. This occurs when the supporter interacts with the cause organisation via a post (comment) or click that establishes the value co-creation platform where the organisation can influence the supporter’s value creation processes. Value is co-created if the supporter then merges their own resources (e.g. time) and processes (e.g. practices) with the resources (e.g. post information) and processes (e.g. practices) of the cause organisation.

Service logic harnesses Holbrook’s (1994, p. 27) “interactive, relativistic, preference experience” as a “clear, formal and consistently” (Grönroos & Voima 2013, p. 144) used definition of value to underpin its fundamental concept of value-in-use. Whilst asserting that value emerges through a customer’s use, Grönroos and Voima (2013) argue that value in-use is customer driven and accumulates from a customer’s past, current and envisioned future experiences. Indeed, value is imagined before, perceived during and evaluated after; in the customer’s dynamic, experiential use process that might also include construction and destruction phases (Echeverri & Skålen, 2011). Therefore, this research harnesses service logic as a useful, analytical and more specific value creation logic that is meaningful to future theoretical development (Grönroos & Voima, 2013) as it is ontologically consistent and clearly articulates the nature and locus of value creation by specifying participants’ roles and their importance. As all brand communities are resource-integrating networks of relationships (Achrol & Kotler, 2012), by applying service logic in the research context, value facilitation, creation and interaction can be identified and service logic empirically tested.

The three-sphere conceptualisation of service logic

Grönroos and Voima (2013) conceptualise service logic in three value creation spheres. First, is the *Provider Sphere*, in which the provider is a value facilitator, a producer of resources to be used in the customer's value creation, and creates potential value-in-use. Second, is the *Customer Sphere* where the customer is an independent value creator and no direct interaction occurs with the provider. In this sphere, customers can create value individually or co-create value with other customers via social interaction. According to Grönroos and Voima (2013) the *Customer Sphere* is the *experiential* sphere where value-in-use emerges through a user's accumulates experiences with resources, processes and other actions. Third, is the *Joint Sphere* in which value co-creation occurs via direct interactions between the provider and the customer. Indeed, value co-creation is only possible with interaction. The customer is in charge of value creation in the Joint Sphere and remains the sole value creator but can invite the provider into their value creation process. The provider can influence the customer's creation of value and serve as a co-creator. The customer participates as co-producer in the joint production process.

In this research, the cause organisation operates in the *Provider Sphere* to facilitate value as *Value Facilitation*. Supporters are active in the *Customer (Supporter) Sphere* to create value independently as *Independent Value Creation* or socially with other supporters as *Independent Social Value Co-creation*. There are no *direct* interactions between the cause organisation and their supporters in *Value Facilitation*, *Independent Value Creation* or *Independent Social Value Co-creation*. In the joint sphere the supporter and the cause organisation directly interact via a post (e.g. a comment) or click. Figure 2C below provides the conceptualisation of the three-spheres of service logic as depicted by Grönroos and Voima (2013) and their application to this research of value creation in a social media based cause brand community.

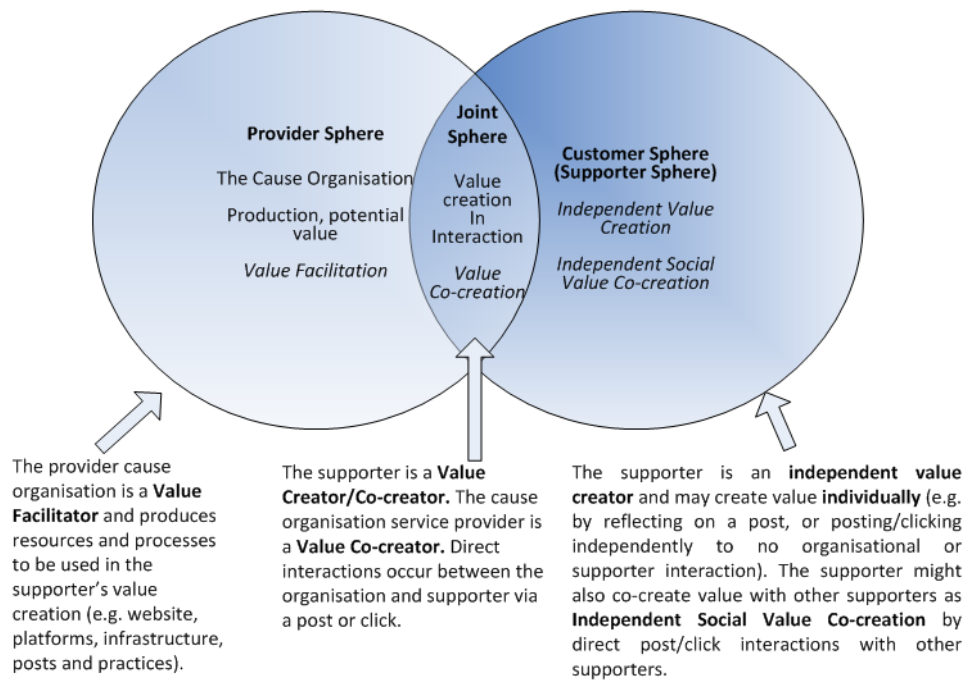


Figure 2C: Value creation in a social media based cause brand community using service logic (following Grönroos & Voima, 2013)

Value Co-creation Model

Value co-creation in the Joint Sphere is further specified in a conceptual model offered by Grönroos (2012) based on a customer's creation of value-in-use and that value co-creation occurs via direct interaction of the parties. The model considers the application of value creating resources that interact with variables of accessibility, interactive communication and customer influence. It combines the Servuction Model (Eiglier & Langeard, 1975, 1976) that depicts four categories of value creating resources and the Nordic School's Interactive Marketing Model (Grönroos, 1978). This Interactive Marketing Model focuses on how such resources function in direct collaborative firm-customer interactions with three other categories of interrelated, resource-in-action variables (Grönroos, 2012).

The Model comprises three components that are *The Service Concept*, *Resources and Activities* and *The Experienced Service*. The *Service Concept* is "what the service provider wishes to achieve and for whom" (Grönroos, 2012, p. 17) and is the Model's starting point. Grönroos (2012) states *The Service Concept* should contain a statement of benefits for customers. In this research, a cause organisation might thus place a statement on the community platforms that describes the benefits of supporters' participation in the social media based cause brand community.

The *Value Co-creation* platform forms the middle part of the model and comprises *resources* (e.g. physical, contact employees and focal and fellow customers) and *activities* (e.g. accessibility that might be physical, mental or virtual, interactive and peer communication). In this research, *resources* are virtual rather than physical and include social media platforms (e.g. Facebook, Twitter and YouTube pages) and posts. Contact employees are considered in this research as the cause organisation staff and focal and fellow customers as supporters.

Grönroos (2012) proposes that participants harness these *resources* in their value creation *activities* that in this research include participants' access to the social media based community via platforms that are easy to access and navigate (i.e. "*accessibility*"), communication between the organisation and its supporters (i.e. "*interactive communication*") and communication between supporters (i.e. "*peer communication*"). Furthermore, this research proposes that social media based community is a virtual servicescape in which the impact of its virtual surroundings (e.g. layout, accessibility and navigability of pages) influence the behaviour of the cause organisation and their supporters in value creation. This proposition extends the study by Vilnai-Yavetz and Rafaeli (2006) who found that *aesthetics* (e.g. sensory experience) in a virtual servicescape in service interactions influence a customer's feelings of pleasantness, satisfaction and approach. The study also identified *professionalism* affects satisfaction but not feelings of pleasantness or approach. In contrast, this research proposes aesthetics and professionalism are *organisational resources* provided to supporters in *Value Co-creation* and that *all* organisational resources influence supporters' value creating experiences in a social media based cause brand community.

"*The Experienced Service*" is the third component of the Model that Grönroos (2012) asserts is the both the *outcome* and *process* of participating in the *Value Co-creation* platform. This research anticipates that it will identify direct interactions via supporters' posts or clicks that establish the *Value Co-creation* platform. However, as supporter value is invisible to the observer, whether value is truly co-created can only be verified directly with supporters.

The Model appears useful to this research as a framework to analyse the interplay of participants' resources and processes for other insights into value creation and as an audit tool for cause organisations of participant's resources, processes and outcomes in *Value Co-creation*. However, no similar model for *Independent Social Value Co-creation in Service* (ISVC) appears evident in extant literature. Therefore, an *ISVC* model might also benefit organisations by deepening their understanding into how they can gain entry into their supporters' value creation sphere and influence their supporters' value creation, by identifying the resources and processes that are integral to interactions amongst supporters.

The Model of Value Co-creation in Service (Grönroos, 2012) accounts for reciprocity, the potential to create co-creation based value for all parties that is contingent upon the service provider's resource receptivity to feedback from customers, and the service provider's willingness to apply the learnings (Grönroos, 2012). It thus extends the proposition of Vargo and Lusch (2008) that a service provider receives some service in return when providing service to a customer by specifying how this co-created based value for all parties might occur. Figure 2D below depicts the *Model of Value Co-creation in Service* (Grönroos, 2012) in a social media based cause brand community. The area in the dotted circle is the value co-creation platform.

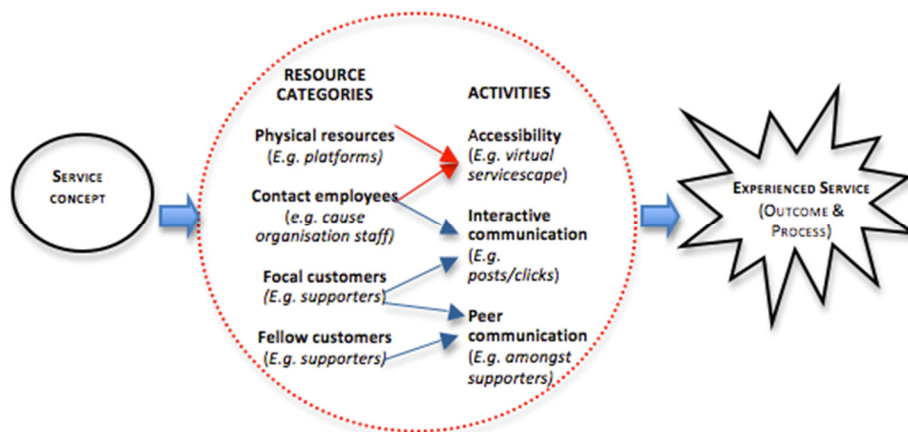


Figure 2D: *The Model of Value Co-creation in Service (Grönroos, 2012) and potential application in a social media based cause brand community.*

Studies empirically testing the three-sphere value creation model (Grönroos & Voima, 2013) and the complementary Value Co-creation Model (Grönroos, 2012) are only now emerging.

Further Gaps

Extant brand community research focuses on organisational value and leaves supporter perceived value as a supporter's value-in-use and its creation empirically unexplored. Lack of empirical investigation into supporters' value-in-use prevents development of marketing theory and the application of fundamental marketing principles such as the marketing concept, in the ubiquitous and contemporary context of a social media based cause brand community.

- **Gap: 6** *Empirical exploration of supporters' creation of value-in-use in social media based brand communities.*

Extant brand community research that has specified a value creation theory (e.g. Schau et al., 2009) harnesses S-D logic that treats all value creation as co-creation and thus obscures the roles and their importance in value co-creation. In contrast, service logic enables theoretical development by specifying participant roles and their importance in value creation. However as a relatively new and ontologically consistent value creation theory, studies using service logic are only just emerging.

Bridging this gap enhances theoretical development by identifying participants' roles and their relative importance in value creation.

- **Gap 7:** *Empirical research into service logic.*

While extant conceptual research considers value co-creation in networks (e.g. Gummeson, 2004; Akaka, Vargo & Lusch, 2012), customer-to-customer (C2C) value creation has not yet been empirically explored using a service logic lens. Such investigations will enhance understanding of participant roles and their relative importance in value creation. It is proposed that C2C value creation occurs in social media based brand communities as *Independent Social Value Co-creation* (Grönroos & Voima, 2013) when supporters interact and co-create value with other supporters without interacting directly with the organisation. As C2C value creation is value that is created independently of the firm in interaction with other customers, it conceptually occurs in the customer sphere. It appears that C2C value creation has only been conceptually referenced (e.g. Grönroos & Voima, 2013) revealing further research gap. Bridging this gap develops value creation theory and specifically in customer-to-customer value creation.

- **Gap 8:** *Empirical investigation of customer-to-customer (C2C) value creation in service logic.*

This review has already highlighted that much extant research regards organisational value as brand loyalty and that little research attention has been directed to supporter perceived value. Thus, extant research leaves the notion of reciprocity understudied, where “value gets created for all parties” (Gupta & Lehman, 2005 in Grönroos, 2012, p. 6). Empirical investigation into reciprocity as proposed in this research extends value creation theory by articulating the interplay of organisational and supporter value that occurs in reciprocity.

- **Gap 9:** *Studies into reciprocity using service logic.*

The final section examines the literature into value creation in a social media based cause brand community to reveal two final gaps. The research questions to address these gaps and guide the design of this research are subsequently provided.

2.4 Value creation in a social media based cause brand community

2.4.1 Practices

Despite substantial research into brand communities, value creation in this context has been understudied. As indicated earlier in Table 2.5, most studies focus on brand community characteristics (e.g. Muniz Jr. & O'Guinn, 2001); members' identity (Muniz Jr. & Schau, 2005; Schouten & McAlexander, 1995) and the processes surrounding members' intentions and behaviours (e.g. Algesheimer et al., 2005; Cova & Pace, 2006; Felix, 2012; Hassay & Peloza, 2009; Laroche et al., 2012; McAlexander et al., 2002; McAlexander & Koenig, 2010; O'Sullivan et al., 2011). As already

identified, supporter perceived value, supporter value creation and an organisation's facilitation of value in a social media based brand community have received limited academic research attention.

Practices in value creation`

One study however by Schau and colleagues (2009) explores value co-creation in brand communities by examining nine product brand communities and develops a typology of value creation practices. Practices are "linked and implicit ways of understanding, saying and doing things..." (Schau et al., 2009, p. 31) and are indicated by post content. In service logic, practices might be considered as processes that are merged with resources in value creation.

The study of practices in marketing draws on a vast body of culturalist theories that examine the structure and routinised actions emerging in our everyday life (Reckwitz, 2002) and expounded by social theorists (e.g. Bourdieu, 1972; Giddens, 1979; Schatzki, 1996). Warde (2005) applies practice theory to the processes of consumption and concludes that people consume when they perform practices that are dynamic and change over time. Researchers (e.g. Schau et al., 2009; Echeverri & Skålen, 2011; Skålen & Cova, 2015) shift the focus to practices in value creating interactions where value underlies all practices and that engagement in practices is an act of value creation (Schau et al., 2009, p 40).

Following Ropke (2009) who asserts that people draw on resources in the performance of practices, Korkman, Storbacka and Harald (2010) identify practices as resource integration activities that lead to value creation. This research therefore proposes that in a social media based brand community value is created when participants integrate resources (e.g. posts), (or 'tweets' on Twitter), the discrete Internet entries containing text, an image, emoticon, video and/or links, in processes (e.g. practices). Practices might thus be considered as one aspect of the symbiotic relationship between resources and processes that underpin value creation.

While the study by Schau and colleagues (2009) is comprehensive, several unanswered questions arise. For example, although Schau and colleagues (2009, p. 32) use "twenty three years of naturalistic observations" they do not specify which observations, if any, were gathered from social media interactions. Since social media platforms have only emerged in the last ten years it seems reasonable to assume that most of the brand communities in this research were not social media based. The study also presents several other gaps that arise by its use of S-D Logic that are discussed next.

The S-D Logic Lens

Schau and colleagues (2009) employ S-D Logic to underpin their research that obscures the roles of the organisation and supporter and their relative importance in value creation and indeed the nature of value. S-D Logic holds that all value is co-created and thus the brand community supporter and organisation participate in *all* practices to co-create value. The *roles* of the supporter and the organisation in value co-creation processes are not specified nor the *extent* to which the member or organisation participate in the value co-creation practices. Therefore, the use of S-D Logic by Schau and colleagues (2009) limits insights and theoretical development because S-D Logic treats value creation as all-encompassing value co-creation.

Networks

The influence of networks in value co-creation is not fully explained by Schau and colleagues (2009). The authors' assertion that "value is manifest in the collective enactment of practices, which favour investments in networks rather than firm-consumer dyads" (Schau et al., 2009, p. 41) coincides with other researchers who propose the importance of networks in value creation and co-creation (Achrol & Kotler, 2012; Akaka, Vargo, & Lusch, 2012; Fyrberg & Juriado, 2009; Gummesson, 2004, 2007). However, Schau and colleagues (2009) do not elaborate on *how* value might be co-created, nor specify the actors involved in a participant's network and whether the network is business to business (B2B), business to consumer (B2C) or customer to customer (C2C) (Gummesson & Mele, 2010). Therefore, this research investigates value creation by identifying the participants' roles and their relative importance in value creation and the nature of the value creating interaction (e.g. Value Co-creation, Independent Value Creation or Independent Social Value Co-creation).

Nature of value: a conflict of ontologies

The nature of value in the study by Schau and colleagues (2009) is unclear by its use of S-D logic where a supporter's generation of value-in-use is ontologically subjective and a provider's co-creation of value-in-exchange is ontologically objective. Voima and colleagues (2010) and Grönroos and Voima (2013) argue it cannot be both. However, clarity can be achieved by using a clear definition of value as a supporter's value-in-use that is contained in service logic.

Lack of value specification

Schau and colleagues (2009) do not investigate supporter perceived value, classify its nature nor clearly identify who creates it. Specifically, the authors infer value as only the *effects* of practices and broadly describe three: (i) endowment of cultural capital to participants (ii) consumption and (iii) brand community vitality. However, Schau and colleagues (2009) offer no further explanation. The

authors generally assert that practices “create value for both consumers and marketers” (Schau et al., 2009, p. 40). The reader must thus infer that practices generate value as an effect to the consumer via endowment of cultural capital and brand community vitality, and to the marketer via consumption and brand community vitality. Further, the authors offer the practices typology as a “consumer-centric delineation of the mechanism in which value is collectively created” (Schau et al., 2009, p. 30). Yet in this study, supporters’ subjective perceptions of value appear unexplored. Indeed, the data offered via transcript excerpts describes supporters’ enactment of practices only; their perceptions of value created from practices are unspecified.

The authors also do not fully explain how value is generated from practices. Although Schau and colleagues (2009, p. 40) state: “value underlies all practices,” they advise how this occurs for only some and not all practices that stymie insights. (See Appendix C for practice descriptions). The authors also consider only the value co-creating effects of practices even though some practices might result in value destruction (Echeverri & Skålen, 2011). This research thus investigates those practices that destroy value as mitigation of these could potentially result in value creation.

Range, hierarchy and timing of practices

The study by Schau and colleagues (2009) focuses on a range of mainly product based communities with no cause brand communities investigated. Nevertheless, the authors invite researchers to explore these practices in other types of brand communities. Indeed investigation of participants’ use of practices in a social media based cause brand community whose underlying purpose is other oriented, would likely offer other value creating practices to those provided by Schau et al. (2009). Moreover, the development of a hierarchy of value creating practices based on their usefulness and investigation into their optimal timing might further enhance understanding of how value is created in the social media based cause brand community context. These dimensions were missing in the study by Schau and colleagues (2009).

Other practice studies

Two other studies have subsequently harnessed the research by Schau and colleagues (2009). Echeverri & Skålen (2011) add to the study by Schau and colleagues (2009) by exploring the interactive practices between staff and their customers in a Swedish transport system. This study is very useful in providing additional practices. It also introduces the concept of value destruction and offers insights into participants’ value dimensions, praxis and subject positions in value co-creation. However, the study is underpinned by S-D logic and only considers value co-creation (i.e. interactions with between the organisation and customer). It is also not set in a social media based brand

community that as Habibi et al. (2014a) describe is uniquely characteristic. Nonetheless, Echeverri & Skålen (2011) also call for case studies exploring practices in other types of organisations.

The study by Laroche and colleagues (2012) explores the effects upon brand trust and brand loyalty, of the practices offered by Schau and colleagues (2009) in social media based brand communities. However, value in this study is again organisationally focused and how supporters create supporter perceived value from practices is not investigated.

These practice based value creation studies (e.g. Schau et al., 2009; Echeverri & Skålen, 2011) do not distinguish participants' direct and indirect value creating interactions. These studies are also not social media based. Other studies (e.g. Laroche et al., 2012) that explore the influence of value creating practices upon brand trust and brand loyalty ignore supporter perceived value. The usefulness and hierarchy of practices in supporter and organisational value has also not yet received academic research attention. Therefore, bridging this gap by empirically investigating practices in a social media based cause brand community develops value creation practice theory in this contemporary context.

- **Gap 10:** *Supporter-centric empirical investigations into the use of practices by cause organisations and their supporters in value creation in social media based cause brand communities.*

2.4.2 Posts

This research considers posts are also integral to value creation in a social media based cause brand community as they are operand and operant resources of the organisation or supporter (Baron & Warnaby, 2011a, 2011b) that are merged by the supporter with processes (e.g. practices) in value creation. Posts are considered by this research as one aspect of the symbiotic relationship between resources and processes that underpin value creation. This research also considers that akin to other marketing communications posts are more potentially value creating when offered in the right *time* (numbers of posts and timings), *form* (content and language) and *place* (social media platform). As this literature review has already examined platform use in social media, the following assesses the literature into the *time* and *form* of posts.

Time of posts

Numbers of posts

Academic research has not yet focused upon how the numbers of organisational and supporter posts in a social media based cause brand community might influence value creation. Several studies

provide useful incidental insights that are relevant to this research. For example, studies (e.g. Dixon & Keyes 2013; Kanter & Fine, 2010; Kaplan & Haenlein, 2010) recommend regular organisational posting for supporter engagement. Waggener Edstrom Worldwide and Georgetown University (2013) also found that cause organisations lose followers if they post too frequently. Furthermore, the frequency of an organisation's posts might reflect their management style of its social media based cause brand community. For example, by not over-posting a cause organisation might manage its brand community with a deft touch that Fournier and Lee (2009) identified is required for a successful brand community. Moreover, in their exploration of a gaming community on Facebook, Gummerus and colleagues (2012) suggested that the frequency of a user's engagement and not the type of engagement itself defines active or passive engagement. However, empirical investigation appears limited into the influence of the numbers of posts upon value creation in a social media based cause brand community.

Timing of posts

Studies are emerging into the outcomes of posting at different times of the day. For example, Adjei and colleagues (2012) recommend that organisations enhance the timeliness of their messages to suit their supporters that several commercial studies (e.g. Zarella, 2009; Sensis, 2015) indicate is in the evening. Additionally, Sensis (2015) identifies that the majority of Smartphone owners check their phone upon waking so organisational posting between 6 and 8 a.m. appears optimal. However the influence upon value creation of post timing appears largely unexplored.

Post form

Post content

Posts containing content that engages supporters appear important for a vital brand community and value creation. Indeed, unappealing content might fail to engage supporters and could also incur value destruction (Echeverri & Skålen, 2011). Therefore extant studies into what constitutes engaging content are useful to this research.

Insights into how the content and language of posts might influence value creation are gleaned in extant studies that surround other social media issues. For example, several studies (e.g. Adjei et al., 2012; Berger & Milkman, 2012; Kaplan & Haenlein, 2010, 2011; Malhotra et al., 2012, 2013; Mangold & Faulds, 2009) find that organisations must post content that is practically useful, relevant, topical, memorable and interesting to engage supporters. Indeed, the Waggener Edstrom Worldwide and Georgetown University (2013) study identified the ramifications of organisations not posting

appealing content, finding that 40 per cent of individuals who follow a cause “unlike” it because the content is not interesting to supporters.

Other studies (e.g. Barasch & Berger, 2014; Toubia & Stephen, 2013) highlight the association between positive content and an individual’s willingness to share that is linked to their protective self-presentation. Another research stream (e.g. Aaker & Smith, 2010; Aaker & Singer, 2011; Singh & Sonnenburg, 2012) focuses on the importance of content that tells stories for better brand performance in social media. Therefore, these studies signal the importance of posting content that is both uplifting and tells stories in a social media based cause brand community for supporter engagement and value creation.

Customising content to suit audiences across multiple platforms in a social media based cause brand community indicates the need for cause organisations to segment their audience. However, while some studies (e.g. Wirtz et al., 2013) recommend that organisations segment their brand communities by interest and region, other commercial studies (e.g. IPG Media Lab, 2014) have identified people consume different types of content on different platforms that suggests organisations adjust their content to suit their audience on each platform. Thus, while extant research explores the usefulness of content that tells stories to engage supporters, few empirical studies appear to have investigated the influence of specific types of content upon value creation.

Post language

Post language that includes post length, recurrent words and tone might also influence value creation by shaping the experiences of community participants via the transfer of meaning (Holmqvist & Grönroos, 2012). Facebook allows posts of unlimited length however Twitter is restricted to 140 characters. Scholars (e.g. Berger & Iyengar, 2013; Berger & Schwartz, 2011; De Angelis, Bonezzi, Peluso, Rucker and Costabile, 2012; Kaplan & Haenlin, 2010) consider that Facebook is more associated with self-presentation than Twitter because of the time and involvement required to write a post as opposed to just click. Other researchers (e.g. Rip, Vallerand & Lafrenière, 2012) have also identified the types of passion that underlie supporters’ commitment for a cause that this research considers might be reflected in supporters’ use of language. Passion contained in post language also exemplifies the physical categorisation of operant resources by Arnould and colleagues (2006).

Other studies are emerging into the optimum length of posts for supporter engagement and ultimately value creation. For example Kawasaki & Fitzpatrick (2014) recommend organisational

brevity on all social media that is important for generating *likes* on Facebook (Malhotra et al., 2013) and retweets (shares) on Twitter (Malhotra et al., 2012).

Language, recurrent words

Extant research into specific words used by organisations and individuals in posts, have implications for value creation in a social media based cause brand community. For example, studies indicate specific words can indicate different personalities of individuals (Schwartz et al., 2013) and individuals' evaluations of brands (Sela, Wheeler, & Sarial-Abi, 2012). Specifically Sela and colleagues (2012) found that using first person pronouns such as "you" emphasises separateness whereas using "we" implies a relationship. Other authors (e.g. Brown & Gliman 1960; Simmons et al., 2005) consider "we" indicates closeness, shared identity and a sense of partnership and belief in a joint problem solving ability (e.g. Seider, Hirschberger, Nelson & Levenson, 2009). Moreover, Fournier (1998) asserts that an organisation's choice of pronouns should be contingent upon consumers' expectations and "we" should be used to build favourable attitudes only if consumers expect a close relationship since the effect might be reversed if inclusive language is used when consumers expect a distant relationship. Cause organisations might adjust their language to suit their relationships with supporters to facilitate value in a social media based cause brand community. However, extant research reflects little dedicated focus upon language in the contemporary context of social media based cause brand community and the potential differences in language between product and cause social media based brand communities.

Tone

This research considers post tone might also influence value creation in a social media based cause brand community. Higgins et al. (1994, p. 38) state that for organisations, tone is "a visible expression of their organisational personality and the way the company sees itself". Tone can also influence customers' expectations of how the organisation will treat them. In marketing communications, post tone comprises elements such as writing style; visual elements and punctuation that are not the primary message focus but are associated with an emotional quality, feeling or mood (Higgins et al., 1994). Extant studies (e.g. Stebbins & Hartman, 2013; Kaplan & Haenlin, 2010, 2011) indicate organisations should be authentic, natural and humble when using social media to build customer relationships. Organisations should ensure their tone is aligned with the rest of their communications and overall marketing strategy (Higgins et al., 1994; Keller, 2009). Keller (2009) proposes that in an interactive marketing community, tone can help establish brand personality that Cruz and Lee (2014) also associate with online community engagement. However, studies linking post tone with supporter value appear limited. Therefore investigation of the

influence of post tone upon value creation in a social media based cause brand community appears warranted.

Thus, some extant academic research has focused upon post length and tone and other studies have emerged into storytelling and positive content. However, few studies have investigated the types of content that engages supporters of causes and specifically in the context of social media based cause brand communities. Furthermore, less research attention has been given to the numbers and timings of posts in social media. It appears there are negligible studies to date that have connected these topics and explored their influence upon value creation in a social media based cause brand community. Bridging this gap is valuable since posts are value-enacting resources of the organisation and supporter in a social media based cause brand community. Thus such an empirical investigation develops theory into value creation in a social media based cause brand community.

- **Gap 11:** *Research into the influence of posts upon value creation in a social media based cause brand community.*

2.4.3 Brand community success factors and value

Although studies into value creation in brand communities are few, other research offers insights into factors that strengthen brand communities (e.g. Adjei et al., 2012; Fournier & Lee, 2009; Fournier & Avery, 2011a; Hede & Kellett, 2012; McAlexander et al., 2002; Muniz Jr. & Schau, 2011; O'Sullivan et al., 2011; Rosenbaum, 2006) that are useful to value creation. An understanding and application of these factors might deepen insights into value creation. Appendix D summarises these factors and proposes a value classification for each. Ignoring these factors might lead to value destruction (Echeverri & Skålen, 2010). For example, value destruction might occur if a cause organisation implements a firm centric rather than supporter centric approach to value creation or over controls the social media based cause brand community (Fournier & Lee 2009) that affects its ability to build relationships (Hatch & Schultz, 2010). However, it appears these studies are organisational rather than supporter-focused and it that little research attention has been given to supporter perceived value that results from a strong brand community. Furthermore, whilst some factors have received significant research attention (e.g. control and empowerment, identity and customer engagement) and others overlap (e.g. identity, brand knowledge and community size), these factors have not been researched as a holistic set or applied in an integrated framework that balances the needs of all stakeholders with those of the organisation (e.g. Kaplan & Norton, 1993; Kaplan, 2001). In sum, the influence upon value creation of these factors has not been specifically investigated as a holistic set in a supporter centric approach. Thus, the following final gap is

identified:

- **Gap 12:** *A supporter-centric and holistic, empirical investigation into the influence upon value creation of factors identified to strengthen a brand community.*

2.5 Summary, research gaps and research questions

The research problem surrounds how value is created in social media based cause brand communities. The literature review identifies several gaps into research surrounding value creation in a social media based cause brand community. The following overarching research question has thus been developed to bridge these gaps:

RQ: How is value created in a social media based cause brand community?

A number of other questions and sub-questions will be investigated in this research. These questions are described in the following:

RQ1: How do participants' use of posts and practices influence value creation in a social media based cause brand community?

RQ1a: How do participants' posts affect value creation in a social media based cause brand community?

RQ1b: How do cause organisations employ practices to facilitate value in a social media based cause brand community?

RQ1c: How do supporters of a social media based cause brand community employ practices to create and co-create value?

RQ2: How do cause organisations perceive value creation in a social media based cause brand community?

RQ2a: How do cause organisations employ strategies to facilitate supporter value in a social media based cause brand community?

RQ2b: How do cause organisations perceive supporter and organisational value?

RQ3: What are supporters' perceptions of value creation in a social media based cause brand community?

RQ3a: What are the preferred, value-linked experiences of supporters and their implications for value creation in a social media based cause brand community?

RQ3b: What is the nature of supporters' wellbeing and its implications for value creation in a social media based cause brand community?

This investigation provides deeper theoretical understanding of value creation in social media based cause brand communities and specifically increases empirically based knowledge of supporter-centric value creation, participants' roles, their relative importance and the influence of participants' use of resources (posts) and processes (practices) in value creation. This research also offers deeper empirically based understanding of the process and outcomes of reciprocity in value co-creation in social media based cause brand communities. Moreover, it extends knowledge of supporters' value linked experience preferences and wellbeing and their implications for value creation in a social media based cause brand community. Table 2.6 below summarises the research questions and the theoretical gaps they address, and the corresponding theories harnessed in this research.

Table 2.6: Research questions, gaps and theoretical frameworks

Research Question	Gaps Addressed	Model/Underpinning Theory	Method (Audience)
RQ: How is value created in a social media based cause brand community?	All	<i>Service logic</i> (Grönroos & Voima 2013); Holbrook's (2006) Value Typology; <i>Practices</i> (Schau et al 2009; Echeverri & Skålen 2011)	Case study, using multiple methods (Two cause organisations)
RQ1: How do participants' use of posts and practices influence value creation in a social media based cause brand community?	1,2,3,4,7,8,9, 10,11, 12	<i>Service logic</i> (Grönroos & Voima 2013); Holbrook's (2006) Value Typology	Netnography (The social media based cause brand communities)
<i>RQ1a: How do participants' posts affect value creation in a social media based cause brand community?</i>	7,11	<i>Service logic</i> (Grönroos & Voima 2013); Social media: Kaplan & Haenlein (2010, 2011); Malhotra et al. (2012, 2013); Schwartz et al. (2013); Sela et al. (2012); Waggener Edstrom Worldwide & Georgetown University (2013)	
<i>RQ1b: How do cause organisations employ practices to facilitate value in a social media based cause brand community?</i>	7,10	<i>Service logic</i> (Grönroos & Voima, 2013); <i>Practices</i> (Schau et al., 2009; Echeverri & Skålen, 2011)	
<i>RQ1c: How do supporters of a social media based cause brand community employ practices to create and co-create value?</i>	7,10	<i>Service logic</i> (Grönroos & Voima 2013); <i>Practices</i> (Schau et al., 2009; Echeverri & Skålen, 2011)	
RQ2: How do cause organisations perceive value creation in a social media based cause brand community?	1,2,3,4,5,6,8, 9,10,11, 12	<i>Service logic</i> (Grönroos & Voima (2013); <i>Value</i> Holbrook's (2006) Value Typology; Echeverri & Skålen (2011); <i>Marketing Concept</i> (McKitterick 1958, Levitt 1960)	In-depth interview (The cause organisations)
<i>RQ2a: How do cause organisations employ strategies to facilitate supporter value in a social media based cause brand community?</i>	All	<i>Service logic</i> (Grönroos & Voima 2013); <i>Practices</i> (Schau et al., 2009; Echeverri & Skålen 2011); <i>Strategy</i> (Fournier & Lee, 2009; Hede & Kellet, 2012; Adjei et al., 2012; Gummerus et al., 2012) <i>Community Size</i> (Algesheimer et al., 2005; Scarpi, 2010); <i>Engagement</i> (Brodie et al., 2011; Hollebeek, 2012)	
<i>RQ2b: How do cause</i>	All	<i>Service logic</i> (Grönroos & Voima, 2013) <i>Practices</i>	

<i>organisations perceive supporter and organisational value?</i>		(Schau et al., 2009)	
<i>RQ 3: What are supporters’ perceptions of value creation in a social media based cause brand community?</i>	4,6,7,8,10	<i>Service logic</i> (Grönroos & Voima 2013); <i>Practices</i> (Schau et al., 2009; Echeverri & Skålen, 2011)	Online survey (Supporters)
<i>RQ3a: What are the preferred, value-linked experiences of supporters and their implications for value creation in a social media based cause brand community?</i>	4,6,7,8	Holbrook’s (2006) Value Typology; Sanchez-Fernandez et al., (2009)	
<i>RQ3b: What is the nature of supporters’ wellbeing and its implications for value creation in a social media based cause brand community?</i>	5		

Table developed for this research.

2.6 Conclusion

This chapter provided a comprehensive review of the literature that surrounds value creation in a social media based cause brand community. Specifically, it assessed extant studies into social media, brand community, cause organisations and causes as brands, and subsequently examined research into value and value creation. The literature review revealed several research gaps into value creation in a social media based cause brand community. To bridge these gaps, research questions were developed that also guide the design of this research.

This review identified several valuable and relevant theoretical frameworks that will underpin this research including service logic and Holbrook's (2006) Typology of Value. Examples of how these theories apply to the research context were also given. This concludes Chapter Two, Literature Review. The next chapter (Chapter Three, Methodology) will discuss the research design and methods used to address the research questions.

3. Methodology

3.1 Introduction

The previous chapter reviewed the literature and key theoretical frameworks that are relevant to this research. This chapter describes and justifies the research design and methods used to address the research questions. Specifically, it details the purpose and objective of the research (3.2), describes and justifies the research paradigm that frames and guides the research design (3.3) and identifies the research methods used to collect and analyse data (3.4). The chapter concludes with a discussion of ethical issues (3.5).

3.2 Research purpose and objective

To understand how value is created in a social media based cause community, it is necessary to identify the roles and their importance of the organisations and their supporters in value creation. However, as noted in the previous chapter, knowledge of value creation in this contemporary context is limited. The purpose of this research is to deepen knowledge and understanding of this phenomenon by filling the gaps in extant research that surround value creation in a social media based cause brand community, participants' roles and their relative importance in value creation and the nature of value in this research context. Therefore, the objective of this research is to answer the following overarching research question:

RQ: How is value created in a social media based cause brand community?

3.3 Research paradigm

A paradigm is an interpretive framework that comprises “a basic set of beliefs that guides action” (Guba 1990, p. 17). It combines the researcher's beliefs about the nature of reality (ontology) and the relationship between the inquirer and the known (epistemology) that inform how knowledge is gained (methodology) (Denzin & Lincoln, 1998). A paradigm thus provides context and logic to the research process (Crotty, 1998).

This research assumes a *constructivist* paradigm that follows an interpretive approach, informed by a *relativist* ontology where multiple realities exist, a *subjectivist* epistemology that considers understandings are co-created between the knower and respondent (Denzin & Lincoln, 1998) and a naturalistic methodology set in the informant's world. This subjectivist, constructivist's view of human knowledge is the opposite of the objective, positivist's perspective that views reality exists

and can be captured and understood. It also diverges from the post-positivist view that considers reality can only be approximated (Lincoln & Guba, 2000). By contrast, in the constructivist's view, no objective truth exists, awaiting discovery. Rather, truth or meaning is constructed, emerging from the researcher's interaction with that being researched. Meaning is thus relativistic whereby different people might construct meaning in different ways even in relation to the same phenomenon (Crotty, 1998). Indeed, this research argues that positivist and post-positivist views might stymie meaning by silencing too many voices (Huber, 1995).

This research thus harnesses an inductive, theory building approach (Vidich & Lyman, 2003) that is appropriate for its dynamic online context. Flick (1998, p. 2 in Denzin & Lincoln, 1998) asserts that in the context of current rapid social change traditional deductive methodologies are "failing ... and research is increasingly forced to make use of inductive strategies instead of starting from theories and testing them". Moreover, the transition in marketing from positivist to more interpretive philosophies is evidenced in evolving marketing paradigms that now place the customer at their heart. These paradigmatic transformations include the shift from exchange to relationships, from the objective, economic view of value to the subjective, experiential view that is relative to each individual, and from firm centric to customer-centric marketing approaches where every individual is considered unique. Thus, an interpretive approach was considered appropriate for this research.

Qualitative Methodology

Although both quantitative and qualitative investigations seek the individual's perspective, qualitative research methodology was better suited to this research because it enables closer proximity to the respondent's perspective via methods that provide "intricate detail" (Strauss & Corbin, 1990, p. 19) and which secure "rich descriptions" (Denzin & Lincoln, 1998, p. 16) of the phenomenon. In qualitative methodology, the researcher is an active participant rather than a passive, objective investigator as in a quantitative methodology. Therefore, informed by a constructivist research paradigm, this research harnessed a qualitative methodology that affords deeper insights into the informants' world (Cresswell, 1998) by facilitating understanding of what lies in and behind the value creation phenomenon (Strauss & Corbin, 1990).

3.4 Research methods

3.4.1 Case study

Aligned with the research paradigm, this research employed multiple methods with case study as the primary method. Case study is a "research strategy that focuses on understanding the dynamics present within a single setting" (Eisenhardt, 1989, p. 534) and provides a close up and detailed view

of a contemporary phenomenon in its natural setting. Case study is appropriate when boundaries between the phenomenon and its context are unclear and when multiple sources of evidence are used (Yin, 1984, 1999). Furthermore, case study enables the analysis of both the context and processes involved in the phenomenon under investigation without isolating either, and offers flexibility to select cases that are different to those initially identified without changing the purpose or objectives of the study to suit the cases (Yin, 1984). Case study is thus more appropriate than other deductive, theory testing methods (Eisenhardt, 1989) since it is an inductive, theory-building method and theory into the phenomenon of this investigation is limited (Chapter Two). Case study strategy was therefore considered appropriate for this research as it investigates two social media based cause brand communities in their natural on-line setting. It was also viewed suitable since the boundaries between the phenomenon of value creation and its context of social media based cause brand community are also currently obscured due to the lack of understanding into value creation in this context.

Sample Size and Selection

The unit of analysis, or case, in the research is a cause organisation in a dual case design that is holistic as no logical sub-units can be identified (Yin, 1984). This research uses dual cases to follow replication logic (Eisenhardt & Graebner, 2007) where a recurrence of similar and contrary results provide support or contradict the initial propositions of the proposed research, enhancing confidence in the validity of relationships or providing an opportunity to further refine theory. The sample size of two cases also fits within the time constraints of the research program.

Social media based cause brand communities were sought that operated on the three most popular social media platforms (i.e. Facebook, YouTube and Twitter) that provided additional contrast by platform for further insights. Following Kozinets (2002, 2010), this research required brand communities that were active (i.e. participants frequently posted), substantial (i.e. providing a critical mass of communicators), heterogeneous, (i.e. participants varied in age, gender and opinions) and were data rich (i.e. offered descriptively rich content) to provide information rich cases that were relevant to the research questions.

Potential cause organisations were selected purposively using search engines and personal contacts. Purposive sampling is a non-probability sampling technique that is useful when studying a certain cultural domain with knowledgeable experts within, providing information rich cases that are relevant to the research questions (Tongco, 2007). In this research, both cause organisations have a brand community operating on Facebook, Twitter and YouTube. Several organisations in this search

phase were excluded as they did not operate on the three platforms or were insufficiently active to proffer data rich findings.

The two cause organisations chosen contrasted in their cause nature, organisational purpose, demographics, brand community size and organisational jurisdiction. These differences thus enabled the divergent patterns in the data to be more easily observed.

The smaller organisation (Organisation A) is a not-for-profit provider of books and literacy resources to Australian Indigenous communities. The larger organisation (Organisation B) is the Australian arm of a global cause organisation that has endeavoured to eliminate inequity and poverty for more than fifty years. Organisation A's supporters were aged 25-44 years old and resided mainly in Sydney, New South Wales. By comparison, Organisation B's supporters were slightly younger, aged 25-34 years and located in Melbourne, Victoria. Case One (Organisation A community) (16,000 supporters) was substantially smaller than the Case Two (Organisation B community) (95,000 supporters). The size of each community (Organisation A, small; Organisation B, medium) is based on classifications provided in the 2015 M+R Benchmarks study of 84 U.S., Australian and Canadian non-profit organisations. The size of each community however is potentially over-stated as some participants were likely to follow the cause organisation on all three platforms. Nevertheless, Facebook accounted for approximately 65 percent of community membership in each community. Table 3.1 below describes the characteristics of the two selected cause organisations in this research.

Table 3.1 Cases in this research

Characteristic	Case #1 Organisation A	Case #2 Organisation B
Nature of Organisation	Not-for-profit provider of books and literacy resources to Indigenous communities and raising broad community awareness of Indigenous literacy issues.	A worldwide development organisation that mobilises the power of people against poverty and that provides people with skills and resources to help them create their own solutions to poverty.
Organisational Purpose	To help address the current crisis in remote Indigenous Australia literacy	To change that world by mobilising the power of people against poverty.
Demographics (Facebook Insights 2013)	25-44 years old (Gen X & Y) Sydney, NSW	25-34 years (Gen Y) Melbourne, VIC
Platforms and number of followers	Facebook 10,600 Twitter 5,600 YouTube 24	Facebook 62,000 Twitter 32,800 YouTube 755
Brand Community Size	16,224 Small	95,553 Medium
Organisational Jurisdiction & Marketing Reach	National, National	National, Global
Proposed Customer Perceived Value	Social, Altruistic	
Social Good	1.Delivery of Social Services 2.Individual and Societal Wellbeing	

Table developed for this research.

Access

The researcher has an indirect relationship with the organisations that enabled access to the organisations for research purposes. Both organisations were approached in the first instance by letter and followed up by phone calls. In the case of Organisation A, a face-to-face meeting was also held with the organisation's Founder before their agreement to participate in the research.

Data collection

The research collected data via multiple methods. Indeed, as objective reality can never be captured (Vidich & Lyman, 2003), multiple methods are typical in qualitative research (Flick, 1998) to secure "rich, empirical descriptions of a phenomenon" (Eisenhardt & Graebner, 2007, p. 25). Multiple sources of evidence were thus gathered for each research question for triangulation that is the convergence of evidence on one meaning (Yin, 1994), providing deeper insights via multiple perspectives (Flick, 1998). Multiple sources of evidence also enable crystallisation (Richardson, 2000) where the same story is told from multiple, different perspectives since qualitative inquiry is more multifaceted than represented by a triangle. Multiple methods thus secured an in-depth understanding of the phenomenon in question (Denzin & Lincoln, 1998). As per Yin (1984) data was collected by more than six methods that included document analysis, website content analysis, audio-visual analysis, archival material analysis, netnography (Study One), in-depth interviews (Study Two) and an online survey (Study Three).

Data analysis

Case study data analyses were undertaken *within case* and *cross case*. *Within-case* analysis interprets and determines whether the case confirms the initial research proposition and involved detailed and progressive write-ups for each case that assisted the analysis of the significant volume of data. *Cross-case* analyses were undertaken to identify patterns and subtle similarities and differences *between* cases (Eisenhardt, 1989).

For external validity and to avoid bias and subjectivity, multiple forms of independent evaluation were integrated into the research design via cross checking, peer debriefing and use of research partners in inter-coder reliability checks. Further, for reliability, case study protocol was used where all procedures were documented, so that an auditor or any external person could repeat the procedures and arrive at the same result (Yin, 1994). Overall, these strategies assisted the dependability and confirmability of the research by aiding the credibility, rigour and trustworthiness of its interpretations and findings.

3.4.2 Multiple methods within case-study, description and justification

The methods of netnography (Study One), in-depth interview (Study Two) and online questionnaire (Study Three) were employed in a program of three studies to answer the overarching research question. Sub-research questions were developed for each study following Cresswell (1994) who advocates a single overarching question and five to seven sub questions in phenomenological studies. Table 3.2 summarises the sequence of three studies, their research questions and methods conducted in this research and is followed by a description and justification of each method.

Table 3.2 Research design, multiple methods within case study

How is value created in a social media based cause brand community?			
	STUDY ONE	Study Two	Study Three
Method	Netnography	In-depth interviews	Online survey
Audience	The social media based community	The organisations	The supporters
Research Questions	<p>RQ1: How do participants' use of posts and practices influence value creation in a social media based cause brand community?</p> <p>RQ1a: How do posts employed by participants in a social media based cause brand community influence value creation?</p> <p>RQ1b: How do cause organisations employ practices to facilitate value? How?</p> <p>RQ1c: How do supporters of a social media based cause brand community employ practices to create and co-create value?</p>	<p>RQ2: How do cause organisations perceive value creation in a social media based cause brand community?</p> <p>RQ2a: How do cause organisations employ strategies to facilitate supporter value?</p> <p>RQ2b: How do cause organisations perceive supporter and organisational value?</p>	<p>Q3: What are supporters' perceptions of value creation in a social media based cause brand community?</p> <p>Q3a: What are the preferred, value-linked experiences of supporters and their implications for value creation in a social media based cause brand community?</p> <p>Q3b: What is the nature of supporters' wellbeing and its implications for value creation in a social media based cause brand community?</p>

Table developed for this research.

Study One (Netnography)

Purpose

Study One was designed to identify the key themes of the phenomenon of value creation in a social media based cause brand community. Themes were subsequently explored in Studies Two and Three for richer insights and meaning. Accordingly, Study One sought to answer the following research questions:

RQ1: How do participants' use of posts and practices influence value creation in a social media based cause brand community?

RQ1a: How do participants' posts affect value creation in a social media based cause brand community?

RQ1b: How do cause organisations employ practices to facilitate value in a social media based cause brand community?

RQ1c: How do supporters of a social media based cause brand community employ practices to create and co-create value?

To answer these research questions, Study One harnessed netnography, an ethnographic technique adapted to the study of online communities (Kozinets, 2002) that permits closer proximity to the respondent's perspective revealing "rich descriptions and intricate detail" (Denzin & Lincoln, 1998, p. 16).

Method Description & Justification

Netnography is different to ethnography in four key ways. Netnography is adapted to the various technology media, participation occurs under optional conditions of anonymity and it enhances cultural accessibility and automatic archiving occurs of exchanges (Kozinets, 2010). Netnography is thus useful in this multiple method research design as it can attach itself to, and incorporate a vast variety of different research techniques and approaches. Indeed, Kozinets (2010, p. 42) describes netnography as "promiscuous".

Netnography is appropriate for the study of online communities where important social interactions are manifest (Kozinets, 2010) because it permits the researcher to delve deeply into community meanings (Muniz Jr. & Schau, 2005), is faster, simpler and less expensive than traditional ethnography, and more naturalistic and unobtrusive than focus groups or in-depth interviews (Kozinets, 2002). Therefore, netnography afforded an initial understanding of the phenomenon of value creation in cause brand communities and was therefore considered well suited to this research.

Netnography Process

This study's netnography followed Kozinets' (2010) five steps (i.e. planning, entrée, data collection, analysis and reporting). The following briefly describes how this research applied each step.

(i) Planning

In the first step of *planning*, the research questions were identified. As earlier described, the communities were purposively selected because they operated across the Facebook, Twitter and YouTube platforms and were active (i.e. they demonstrated recent and regular communications), interactive (i.e. have a flow of communication between participants), substantial (i.e. they have a

critical mass of communicators and an energetic feel), heterogeneous (i.e. have a number of different participants) and were data rich (i.e. offered descriptively rich data). The social media based cause brand communities selected were thus ideal for netnography.

(ii) *Entrée*

The second step of *entrée* involved gaining a preliminary understanding of the communities under investigation. Here, the researcher joined the communities several weeks before data was formally collected to generate a deeper knowledge of the focal causes, issues and supporters and of participants' language and practices. During this period, secondary data in the form of general organisational information (e.g. annual reports), audio-visual material (e.g. YouTube videos), archival material (e.g. newsletters) and website content was also collected and analysed. Indeed, Kozinets (2002) states that applying netnography after secondary data collection adds rigour to its use. Reflective field notes were recorded at this time.

(iii) *Data collection*

Data was collected by observing participants' activity and downloading all posts deemed as Internet entries that contain a narrative text or image, link or emoticon on Facebook, Twitter and YouTube for a two-week period in each social media based cause brand community. Specifically, 64 posts were downloaded in the Organisation A community during the period 01 to 13 August 2013 inclusive. 131 posts were also collected in the Organisation B community during the period 30 January to 12 February 2014 inclusive resulting in a total 195 posts for this study. The two-week time frame limited the number of posts collected ensuring the amount of data was not overwhelming (Kozinets, 2015) but sufficient for data saturation and recurrence of key themes.

Data was collected unobtrusively to enhance authenticity and to avoid data contamination. This approach was suitable to and thus guided by the communities under investigation (Kozinets, 2010) and followed the approach of many scholars (e.g. Brown et al., 2003; Langer & Beckman, 2005; Oakes, Dennis, & Oakes, 2013; Rageh, Melewar, & Woodside, 2013) who advocate distanced observation in netnographic data collection. The researcher removed all individual identification in keeping with ethical requirements of anonymity and confidentiality. For tweets, as per the rules of the platform, the URL of each tweet was recorded. During data collection some reflective field notes were written to capture observations, conditions and personal emotions that occurred during the research in a reflexive process to assist crystallisation (Richardson, 2000).

Initial post classification via direct or indirect value creating interaction

Downloaded posts were pasted into excel spreadsheets and organised initially by social media platform (e.g. Facebook, Twitter, YouTube) in tables that identified the post originator and response (e.g. Facebook, likes, comments and shares; Twitter, retweets, favourites and replies or mentions and YouTube views). Following Grönroos and Voima (2013), posts were then classified and numbered according to their value creation status. For example, an organisation post that generated no direct supporter interaction was labelled “VF” to indicate *Value Facilitation* and a number (e.g. VF#1). Posts that indicated a direct interaction via click or comment from a supporter were labelled as VCC to indicate *Value Co-creation* and a number followed by either “O” (e.g. VCC#52O) to signify it was organisationally-initiated or “S” (e.g. VCC#52S) to identify that it was supporter initiated. Supporter posts that did not generate any interaction were identified as posts in *Independent Value Creation* and labelled accordingly (e.g. VC#1). Finally, supporter posts that generated an interaction with other supporters were identified in *Independent Social Value Co-creation* and labelled as ISVC and a number (e.g. ISVC#1).

Tables 3.3 below provide examples of the initial data organisation after post download that indicate post content, numbering and classification by value creation sphere. Table 3.3 shows two posts in the Organisation A community that occurred on Facebook. Post VCC#1O was initiated by the organisation (O) generated supporter interaction of six *likes* and was thus classified in *Value Co-creation*. Post ISVC#2 was initiated by a supporter and generated supporter interactions of 85 *likes*, seven *comments* and two *shares* and was thus classified in *Independent Social Value Co-creation*.

Table 3.3 Data organisation, post examples in Value Co-creation and Independent Social Value Co-creation Facebook

Org A, Facebook	Post Originator				Post	Response		
	Post Number	Org. Initiated	Supporter Response	Supporter Initiated	Org. Response	Likes	Comments	Shares
	VCC#1O	X				6	0	0
	ISVC#2					85	7	2

Table developed for this research.

Table 3.4 below indicates an example of a post VCC#93O that was initiated by the organisation (O) on YouTube and generated supporter interaction of 682 views and was thus classified in *Value Co-creation*. Length of posts to YouTube was also noted for subsequent analysis.

Table 3.4 Data organisation, post example in Independent Value Co-creation, YouTube

Org B YouTube	Post Originator				Post	Length	Views
Post Number	Org. Initiated	Supporter Response	Supporter Initiated	Org. Response			
VCC#93O	X				"Ending health inequality in a generation"	6.05	682

Table developed for this research.

Table 3.5 below indicates the post VF#1 that was initiated by Organisation B on Twitter that generated no supporter interaction and was thus identified in *Value Facilitation*.

Table 3.5 Data organisation, post example in Value Facilitation, Twitter

Org B Twitter	Post Originator				Post	Response		
Post Number	Org. Initiated	Supporter Response	Supporter Initiated	Org. Response		Retweets	Favourites	Replies/ Mentions
VF#1	X				"Typhoon Haiyan: Can Philippines build back better?"	0	0	0

Table developed for this research.

Finally, Table 3.6 below shows a supporter post (VC#1) that generated no organisational or supporter response on Facebook and was thus identified as in *Independent Value Creation*.

Table 3.6 Data organisation, post example in Independent Value Creation, Facebook

Org B Facebook	Post Originator					Response		
Post Number	Org. Initiated	Supporter Response	Supporter Initiated	Org. Response	Post	Likes	Comments	Shares
VC#1			X		"Just because the media have not continued on with the sensationalism of the hurricane does not mean that it is all over... help Organisation B help those who have nothing now.."	0	0	0

Table developed for this research.

(iv) Data analysis

Following Kozinets (2010) the data analysis was guided by theory and specifically service logic (Grönroos & Voima, 2013), this study's underpinning value creation theory and practice theories (e.g. Echeverri & Skålen, 2011; Schau et al., 2009). Summary statistics were compiled to describe the frequencies of posts and practices.

➤ Posts

Posts were analysed by quantity, platform and content (i.e. themes, language, number of words, tone). For content themes, analysis commenced by classifying all posts via initial themes using open coding. These first themes were then grouped via axial coding, that is around their “points of intersection” (Marshall & Rossman, 2011, p. 215) to reflect commonalities and were subsequently reduced and triangulated to highlight the most significant categories. Selective coding (Corbin & Strauss, 2008) was then applied to connect the categories. To apply codes in a standard way during analysis a codebook was developed containing labels and definitions of themes, descriptions of when themes were likely to occur and typical illustrative quotes. To ensure validity other researchers checked the coding. The codebook for post themes also enhanced the method’s credibility and validity by also providing an audit trail.

The data was manually analysed and coded due to the small sample size to maximise symbolic richness and avoid the inevitable trade-off for construct clarity that occurs by using software packages (Kozinets, 2002; Oakes et al., 2013). Word clouds were also generated to visually depict the most common words by using *worditout*, an online word cloud generator. A default list of excluded words that included frequently used prepositions (e.g. “of”, “to”) and conjunctions (e.g. “and”) were excluded from the word cloud generation to identify the most significant words and obtain deeper insights. For purposes of anonymity, names of all individuals were excluded and names of both organisations were replaced as Organisation A and B accordingly.

➤ Practices

Following invitations by Schau et al. (2009) and Echeverri & Skålen (2011) to explore the practices revealed in their studies in other types of brand communities, this study sought evidence of sixteen different practices from five different practice categories that are described in Table 3.7 below.

Twelve practices (Welcoming, Empathising, Governing, Evangelising, Justifying, Documenting, Badging, Milestoning, Staking, Customising, Grooming, Commoditising) and four practice classifications (Social Networking, Impression Management, Community Engagement and Brand Use) were drawn from Schau et al. (2009). The first category of *Social Networking* contains practices that focus on creating, enhancing and sustaining ties amongst brand community members and comprises Welcoming (greeting new members), Empathising (lending emotional and/or physical support) and Governing (articulating the behavioural expectations within the brand community. *Impression Management* practices are externally and outwardly focused in creating favorable brand impressions and include Evangelising (sharing the brand’s good news) and Justifying (rationales for devoting time

and effort to the brand). *Community Engagement* practices reinforce members' escalating engagement with the brand community and incorporate Documenting (detailing the brand relationship journey in a narrative), Badging (translating milestones into symbols), Milestoning (noting seminal events in brand ownership and consumption) and Staking (recognising variance within brand community membership). *Brand Use* practices focus upon improved or enhanced use of the brand and include Customising (modifying the brand to suit group-level or individual needs); Grooming (caring for the brand); and Commoditising (distancing/approaching the marketplace).

This study also drew four (i.e. Informing, Delivering, Charging and Helping) of the five interaction but uncategorised value practices offered by Echeverri & Skålen (2011). The fifth practice of Greeting provided by Echeverri & Skålen (2011) was considered in this research as Welcoming (Schau et al., 2009). This research allocated Informing, the practice of sharing information about the service to the *Brand Use* category. Helping, the assistance brand community participants provide each other was classified within Social Networking. A new category of *Transactional Collaboration* was also created to include the previously uncategorised transactional practices of Delivering and Charging. Delivering is the delivery of the core service (in this research, advocacy, revenue or relationship building activities in the cause brand community) and Charging is the practice involving the process of payment.

Table 3.7 Value creating practices sought in this research

Practice Category	Practice	Description
Social Networking <i>Creating, enhancing and sustaining ties amongst brand community members</i>	Welcoming (Greeting)	Greeting new members
	Empathising	Lending emotional support
	Governing	Articulating the behavioural expectations within the brand community
	Helping	The assistance brand community members give to one another
Impression Management <i>An external, outward focus on creating favourable impressions of the brand</i>	Evangelising	Sharing the brand's good news
	Justifying	Rationales for devoting time and effort to the brand
Community Engagement <i>Reinforces members' escalating engagement with the brand community</i>	Documenting	Detailing the brand relationship journey in a narrative
	Badging	Translating milestones into symbols
	Milestoning	Noting seminal events in brand ownership and consumption
	Staking	Recognising variance within the brand community membership
Brand Use <i>Focuses upon improved or enhanced use of the focal brand</i>	Customising	Modifying the brand to suit group or individual level needs
	Commoditising	Distancing/approaching the marketplace.
	Grooming	Caring for the brand
	Informing	Members share information about the brand community's activities
Transactional Collaboration <i>Focuses upon a transaction</i>	Delivering	Providing core service
	Charging	The process of payment for brand community related activities.

Table developed for this research following Schau et al., (2009) and Echeverri & Skålen, (2011).

A coding instrument integrating practices drawn from Schau and colleagues (2009) and Echeverri and Skålen (2011) was developed containing descriptions and examples of words, phrases and expressions that suggest the use of each practice. The coding instrument was subsequently discussed with research partners and revised. (Please see Appendix E1 for coding instrument used for practices). Each post was then examined for practices and coded thematically according to practice descriptions and compared against each other for consistency as true representations of each practice.

For specificity into participants' roles and their relative importance in value creation, this study noted practices employed by the organisation in *Value Facilitation*, those used by both the organisation and supporters in *Value Co-Creation* and by supporters in *Independent Value Creation* and by supporters in *Independent Social Value Co-creation*. This varied from the approach by Schau and colleagues (2009) and Echeverri and Skålen (2011) who explored practices only in *Value Co-creation* and assumed that both participants (the organisation and the supporter) employed the same practice, and thus did not identify the practices of specific participants. Also as Schau and colleagues (2009), state that practices are interrelated, this study assigned more than one practice to a post where appropriate. (Please see Appendix E1 for example of the worksheet used for assigning practices).

Reliability and Validity

For rigour and trustworthiness, data was triangulated with organisational documents and archival material. For reliability, a sample of 30 posts in the study was provided to two colleagues who assigned practices to posts and an inter-coder reliability of 0.93 was obtained. All processes were documented in an audit trail so that external researchers can trace the logic of the researcher's approach (Lincoln & Guba, 1985).

(v) Reporting

The reporting of netnographic findings in Study One harnessed the ten standards for assessment of a quality netnography developed by Kozinets (2010). According to Kozinets (2010) a quality netnography is the extent to which it displays (i) *coherence*, that is, it is unified and free from internal contradictions (ii) *rigour*, where the data has not been selectively collected and the text remains true to the procedural standards of netnography (iii) *literacy*, where the text acknowledges pertinent literature and research approaches (iv) *groundedness*, where theories are supported by data and the links between data and theory are obvious and persuasive (v) *innovation*, providing new and creative ways of understanding a phenomenon (vi) *resonance* that is the emotional pitch of the narrative (vii) *verisimilitude*, whether the text has truthfully represented the community and whether the reader

feels they have experienced the community's culture and its members (viii) *reflexivity*, where the text acknowledges the role of the researcher and is open to alternative interpretations (ix) *praxis*, whether the text encourages and empowers social action and (x) *intermix*, that is whether the netnography acknowledges the inextricable link between both online and offline social interactions.

Study Two (Semi-structured in-depth interviews)

"Conversations with a purpose" (Kahn & Cannell, 1957:149)

Purpose

Study Two raised several themes surrounding the organisations' strategies to facilitate value and the nature of organisational and supporter value. Accordingly, Study Two was designed to delve more deeply into these themes directly with the organisations and answer the following research questions:

RQ2: How do cause organisations perceive value creation in a social media based cause brand community?

RQ2a: How do cause organisations employ strategies to facilitate supporter value in a social media based cause brand community?

RQ2b: How do cause organisations perceive supporter and organisational value?

To answer these questions, Study Two comprised ten semi-structured in-depth interviews with executives, managers and staff of the cause organisations to explore their strategies and perceptions of supporter and organisational value generated in the social media based communities.

Method Description & Justification

In-depth interviews enable acquisition of rich and descriptive data by investigating perceptions, meaning and definition of situations (Strauss & Corbin, 1990). In-depth interview is also a generally familiar method to participants that affords multiple and deeper perspectives than focus groups and permits follow up should clarification be required post interview. The quality of data can also be improved since in-depth interviews provide the researcher an opportunity to build rapport and trust with the respondent (Webb, 1995). Therefore, in-depth interviews were considered appropriate for this study.

Sampling Procedure

Respondents were selected by snowball or chain sampling, a non-probability sampling strategy that generates the sample via a chain of personal referrals to other people who have some experience of the phenomenon under investigation and thus provide potentially data rich cases (Biernacki & Waldorf, 1981; Hussey & Hussey, 1997). Snowball sampling is also particularly useful when accessing hidden or hard-to-reach populations (Browne, 2005). In this study, interviewees were required to work closely with the social media based cause brand communities and were not obvious to the researcher. Consequently, the researcher's primary contact person at each organisation who understood the purpose and objectives of this research accessed their organisational networks to refer the other interviewees. As a non-probability sampling technique and also due to the small sample size, statistical inferences from snowball sampling in this study are not representative and therefore not generalisable. Nevertheless, the sample size was considered suitable for data adequacy (Morse, Swanson & Kuzel, 2001) as it is sufficiently large to answer the research questions and build theory, and for data saturation when repetitive patterns appear and little more can be gained with further data collection (Saumure & Given, 2008).

Data Collection

Interviews were held in July 2014 at the cause organisations' offices in Sydney (Organisation A) and Melbourne (Organisation B). One interview with the Director of Organisation A was conducted via Skype. All interviews were audio recorded and subsequently professionally transcribed. Interviews were of approximately one hour duration (Burgess, 1984) that was sufficiently long to obtain information rich data and build rapport with respondents. As the interviews were semi-structured, they were guided by specific questions but room was allowed to probe and adjust the tone or language as required and for respondents to answer on their own terms. An interview guide was developed and used that broke down the overarching research question into sub research questions and issues (Mason, 2002) (See Appendix G for in-depth interview process and Appendix H for interview guide).

The researcher adhered to good interviewing technique and sought to be non-judgemental, attentive, tolerant of silences and used probes (Denscombe, 2014). Further, as a courtesy and an expression of gratitude, each respondent was thanked personally by email the day after each interview in a gesture intended to also build the relationship and goodwill with the organisation. Initial observations were written up as reflective thoughts and insights post interview (Marshall & Rossman, 2010).

Data Analysis

Analysis commenced by immersion within the transcripts to glean as much explicit and implicit meaning as possible. The transcripts were systematically examined using open coding to identify initial conceptual themes and categories of fit (Berg, 2007). Categories were then grouped via axial coding to reflect commonalities, reduced and triangulated to highlight the most significant categories and connected using selective coding (Strauss & Corbin, 1990). A codebook was developed that contained labels and definitions of various themes, descriptions of when themes are likely to occur and typical illustrative quotes to ensure codes were uniformly applied during analysis. The codebook further enhanced the method's credibility and validity by providing an audit trail.

Understandings were evaluated via constant comparative analysis and analytic induction and compared the viability of themes and explanations. Checks against the data were also made to see whether collection of more or different data was required. Emerging themes were compared with those in the literature review to identify any variations. Analysis reached data saturation and theoretical sufficiency when categories were well described by and fitting with data collected (Dey, 1999). Further tests were conducted to identify themes, patterns and typologies for negative instances. Patterns were critically challenged and alternative explanations sought to refine the overall analysis (Sandelowski, 2007).

Reliability and Validity

A number of strategies were employed when using this method to ensure validity and reliability. First, the data was triangulated with that of other sources (e.g. netnography, organisational documents and archival material). The researcher conducted member checking that involved follow-ups with several respondents to increase the accuracy of interpretation and peer debriefing where the researcher conferred with colleagues for opinions about the approach to coding case summaries. Finally, every step of the research process was documented in an audit trail so that external researchers can trace the logic of the researcher's approach (Guba & Lincoln, 1985). These strategies thus enhanced the overall credibility of the research.

Study Three (Online Survey)

Purpose

Study Three focused upon *supporters' perceptions* of value and value creation in the two social media based cause brand communities and was informed by both Studies One and Two. Specifically, Study Three sought to explore supporters' perceptions of their direct and indirect value creating interactions that had been identified in Study One. Study Three also investigated supporters' perceptions of how they create and co-create value by exploring their use of five value enacting practices that had been observed as most employed in Study One. The organisations' perceptions of the types of supporter value identified in Study Two were also examined with supporters in Study Three as their preferred value linked experiences. Since value is relative and personal to each supporter and can only therefore be identified directly with them, Study Three thus also extended previous studies by seeking to identify supporters' perceptions of their preferred value linked experiences. Study Three therefore employed the quantitative method of online survey to answer the following research questions:

RQ 3: What are supporters' perceptions of value creation in a social media based cause brand community?

RQ3a: What are the preferred, value-linked experiences of supporters and their implications for value creation in a social media based cause brand community?

RQ3b: What is the nature of supporters' wellbeing and its implications for value creation in a social media based cause brand community?

Method Description & Justification

Use of quantitative methods is consistent with the qualitative case study strategy as Yin (1984, p. 24) asserts that case studies can include and even be limited to quantitative evidence. An online survey was considered appropriate to answer the research question as it provides relatively easy, quick and low cost access to the target audience (i.e. supporters), is less time consuming than other methods such as focus groups and enables supporters' ease of response and simplifies the data cleaning and analysis by the researcher (Van Selm & Jankowski, 2006). The method also offers an absence of interviewer bias and eliminates the requirement for researcher data entry because respondents are responsible for entering data into the online survey (Van Selm & Jankowski, 2006). As the social media based communities under investigation are online, the method of an online survey is conducted within the study's naturalistic setting in which supporters are already "connected and

technologically savvy” (Sills & Song, 2002, p. 28) and is thus also convenient for respondents. Therefore, the method of online survey was considered well suited to this study.

Sampling Procedure

Respondents were drawn from the sampling frame of the two social media based communities in a non-probability, screened sample (Medlin, Roy, & Ham Chai, 1999) that ensured only responses from supporters of the two communities were analysed. For validity and to enable statistical inferences, a minimum sample size of 100 was sought.

Data Collection

Measurement Instrument

The online survey contained six questions and a total of 54 items that were designed to answer the research questions and specifically explore supporters’ use of five different practices in three types of value creation, their value-lined experience preferences and wellbeing. The survey was developed using Key Survey software provided by the Queensland University of Technology and data was stored in the university’s server. One survey was used for both communities however a separate link was allocated to each organisation to enable cross-case comparison. (See Appendix I for survey).

The survey’s design was kept simple as Dillman, Tortora, Conradt and Bowker (1998) found that a plain rather than fancy survey aided response rates, completions and completion times. A progress indicator was incorporated into the design since Couper, Traugott and Lamias (2001) identify a progress indicator reduces respondent loss. Multiple item screens and radio buttons were also used as Couper and colleagues (2001) also found these assisted completion times and reduce missing data. The survey’s intention was described to respondents in its introduction and questions were worded to explain their purpose in simple language to convey meaning.

Supporters’ use of practices in value creation

The first three of the survey’s six questions explored supporters’ use of five practices (*Evangelising, Empathising, Informing, Documenting and Commoditising*) following Schau and colleagues (2009) and Echeverri and Skålen (2011), in three types of value creating interactions, following Grönroos & Voima (2013). The value creating interactions investigated were *Value Co-creation* when supporters directly interact with the organisation via a post or click, *Independent Value Creation* when supporters reflect on their own post responses to posts of the organisation or other supporters, and *Independent Social Value Co-creation* when supporters interact via a post or click with other supporters. The five practices employed in Study Three were identified in Study One as those most

used by supporters. Table 3.8 below provides a brief description of the practices employed in the survey.

Table 3.8 Practices used in survey

Practice	Description
Evangelising	Spreading the good news
Empathising	Showing emotional support
Informing	Informing of the activities of the social media based community
Documenting	Describing the activities and achievements of the social media based community
Commoditising	Suggesting improvements to build bonds in the social media based community

Table developed for this research.

Supporters responded to a series of multi-term Likert frequency measures on a seven point scale ranging from Never (1) to Every Time (7) (Malhotra & Peterson, 2006). Table 3.9 below provides a summary of measurement items for practices and type of value creation.

Table 3.9 Summary of measurement Items, antecedents of supporter value

Construct		Measurement	
VALUE CREATING INTERACTION	VALUE ENACTING PRACTICE	TO WHAT EXTENT DO YOU...	
Supporters' Direct Interactions with the organisation (<i>Value Co-creation</i>)	<i>Evangelising</i>	Spread the good news about this community with your network?	By clicking on the organisation's posts? By commenting on the organisation's posts?
	<i>Empathising</i>	Show emotional support of this community to your network	
	<i>Informing</i>	Inform your network of the activities in this online community?	
	<i>Documenting</i>	Describe the activities and achievements in this community to your network?	
	<i>Commoditising</i>	Suggest improvements to build bonds in this online community?	
Supporters' Indirect interactions with the organisation (<i>Independent Value Creation</i>)		<i>To what extent do you reflect on the responses you've made to the posts of the organisation or other supporters when your responses ...</i>	
	<i>Evangelising</i>	Spread the good news about this community with your network?	
	<i>Empathising</i>	Showed emotional support of this community to your network?	
	<i>Informing</i>	Informed your network of the activities in this online community?	
	<i>Documenting</i>	Described the activities and achievements in this community to your network?	
	<i>Commoditising</i>	Suggested improvements to build bonds in this online community?	
Supporters' indirect interactions with the organisation (<i>Independent Social Value Co-creation</i>)		<i>To what extent do you...</i>	
	<i>Evangelising</i>	Spread the good news about this community with your network?	By clicking on other supporters' posts? By commenting on other supporters' posts?
	<i>Empathising</i>	Show emotional support of this community to your network?	
	<i>Informing</i>	Inform your network of the activities in this online community?	
	<i>Documenting</i>	Describe the activities and achievements in this community to your network?	
	<i>Commoditising</i>	Suggest improvements to build bonds in this online community?	

Table developed for this research.

Supporters' preferred value-linked experiences

Question Four contained 16 items and explored supporters' preferred value-linked experiences. Respondents answered a series of statements on a labelled five point semantic differential scale (very, quite, neither/nor, quite, very) that was chosen for its ease of use and understanding by respondents (Garland, 1990). The statements and the bipolar adjectives (Osgood et al., 1957) that anchored the supporter value scale were developed and adapted for this study's social media based cause brand community context from the consumer value scale by Sanchez-Fernandez and colleagues (2009) in their study of dining experiences at a vegetarian restaurant that followed other studies of consumer value (e.g. Babin et al., 1994, Chen & Dubinsky, 2003; Wang et al., 2004). To guard against acquiescence bias, reduce artificially obtained results and to increase validity, four items for each type of value were used and within each group of four, two of the four items were asked backward, and all four were then randomly sorted (Podsakoff, Mackenzie, Lee & Podsakoff, 2003). Subsequently, each of the sixteen items was further randomly sorted. Table 3.10 below provides a summary of measurement items for supporter value.

Table 3.10 *Summary of measurement Items, supporters' preferred value-linked experiences*

Construct	Measurement
Social Value	My social relationships are (unimportant/important)
	I seek experiences that (enhance/diminish) my self-esteem
	My social status is (important/unimportant)
	I prefer experiences that help me feel (distant/close)
Altruistic Value	I prefer to act (morally/immorally)
	I seek experiences that are spiritually (uplifting/depressing)
	Experiences that allow me to act ethically are (unimportant/important)
	I seek experiences that are (inconsistent/consistent) with my ethical and moral values.
Hedonic Value	Experiences that provide a temporary escape for me are (important/unimportant)
	I prefer experiences that are (entertaining/dull)
	I seek experiences that are (unpleasant/enjoyable)
	I seek experiences that are (amusing/unamusing).
Economic Value	I prefer experiences that are (inferior/superior)
	I seek experiences that are (excellent/poor).
	Experiences that offer financial rewards are (important/unimportant)
	Investing time in activities to achieve a positive outcome is (unimportant/important).

Table developed for this research.

Wellbeing

Question Five contained 13 items and explored supporters' perceptions of wellbeing. Respondents answered a series of statements on a labelled five point semantic differential scale (very, quite, neither/nor, quite, very) that were drawn from the Flourishing Scale (formerly The Psychological

Wellbeing Scale) (Diener et al., 2010) that describes key aspects of human functioning encompassing positive relationships to feelings of competence to having meaning and purpose in life. Diener and colleagues (2010, p. 146) point out that: “while the scale does not separately provide measures of facets of wellbeing, it does yield an overview of positive functioning across diverse domains that are widely believed to be important.” Once again, to guard against acquiescence bias (Podsakoff et al., 2003), five of the thirteen items used were asked in the reverse and all items were randomly sorted. Table 3.11 below provides a summary of items used in this study to measure wellbeing.

Table 3.11 *Summary of measurement items, wellbeing*

Construct	Measurement
Wellbeing	My life is (purposeful/purposeless)
	My social relationships are (unhelpful/supportive)
	I am (engaged/detached) in my daily activities.
	I actively (contribute/subtract) to the happiness and wellbeing of others
	My life is (meaningless/meaningful)
	I am a (good/bad) person
	My social relationships are (rewarding/unrewarding)
	In my daily activities, I am (interested/indifferent)
	In the activities that are important to me I am (incompetent/competent)
	I am (optimistic/pessimistic) about my future
	In the activities that are important to me, I am (capable, incapable)
	I live a life that is (bad/good)
	People (disrespect/respect) me

Table developed for this research.

Question Six, the final question in the online survey, contained four demographic items. Respondents were also able to request a summary report of findings by providing their email address.

Recruitment

An invitation containing a link to the survey was posted three times over a three-month period on the Facebook and Twitter pages of each community as these platforms attracted the largest proportion of supporters for each.

Pilot study

The original survey comprised twelve questions and contained all twelve practices identified in Study One. A pilot study of five respondents revealed the initial survey was too lengthy at 45 minutes for online completion. The survey was thus revisited to include only five practices that Study One had indicated were most used amongst supporters. The wording of the first three questions that investigated practices and the three types of practice interactions was also slightly abbreviated to aid

clarity and completion time. The survey was subsequently re-tested and respondents reported an acceptable completion time of approximately ten minutes. No other measurement issues were identified.

Data Analysis

Data was analysed using SPSS 22.0 and descriptive statistics that centered upon measures of variance (e.g. mean, standard deviation) that are appropriate for normally distributed, ordinal data to identify patterns for five separate dependent variables (i.e. supporters' type of value creating interaction, practices, clicks and comments, value and wellbeing). Cross-case analyses for each area of interest were then conducted using independent sample *t*-tests that compare the means for the two organisations for the same dependent variable (e.g. Value Co-creation). This test was suitable since the organisations are unrelated (i.e. independent), the dependent variable was measured on a continuous scale and the independent variable comprised the two categories of organisations.

3.5 Ethics

The ethical dimensions of the research surrounded respect and concern for its human participants. The research was thus conducted in accordance with the QUT Code of Conduct for Research (MOPPD/2.6) and the National Statement on Ethical Conduct in Human Research (2007) developed by the National Health and Medical Research Council (NHMRC), the Australian Research Council (ARC) and the Australian Vice-Chancellors' Committee (AVCC). The research was deemed low risk as the only foreseeable risk was one of discomfort and it did not fall within a designated chapter of the National Statement on Ethical Conduct in Human Research. Accordingly, the QUT Ethics Committee granted ethical clearance to the researcher prior to the commencement of the research (approval number 1300000444).

In a case study strategy, the research conducted netnography, in-depth interviews and online questionnaire of individuals aged 18 years and over. Participation in the research was entirely voluntary and participants were informed they could withdraw at any time. Written, informed consent to participate was obtained from the cause organisations and subsequently by in-depth interview and online questionnaire participants (Ticehurst & Veal, 2000). To ensure privacy, confidentiality and anonymity all names of participants were removed from the data (Hussey & Hussey, 1997).

Further, in accordance with the QUT Code of Conduct and the National Statement of data management (3.2) and the *Information Privacy Act 2009*, all research data, was stored, disposed of or

transferred in accordance with the QUT records management policy ([F/6.1](#)) to protect personal information.

3.6 Conclusion

This chapter described and justified the methodology employed in this research. Accordingly it specified the research purpose, objectives, paradigm and design, and detailed and justified the multiple methods used. Strategies to ensure the reliability and validity of each method were also presented. A description of the ethical considerations inherent in this research completed the chapter. This concludes Chapter Three. Next, Chapter Four presents the findings and discussion into Study One (Posts).

4. Study One (Posts)

4.1 Introduction

The previous chapter described and justified the methodology applied in this research program of three studies that were undertaken to answer the overarching research question:

RQ: “How is value created in a social media based cause brand community?”

The first study via netnography was designed to answer the following research question and three sub-questions:

RQ1: How do participants’ use of posts and practices influence value creation in a social media based cause brand community?

RQ1a: How do participants’ posts affect value creation in a social media based cause brand community?

RQ1b: How do cause organisations employ practices to facilitate value in a social media based cause brand community?

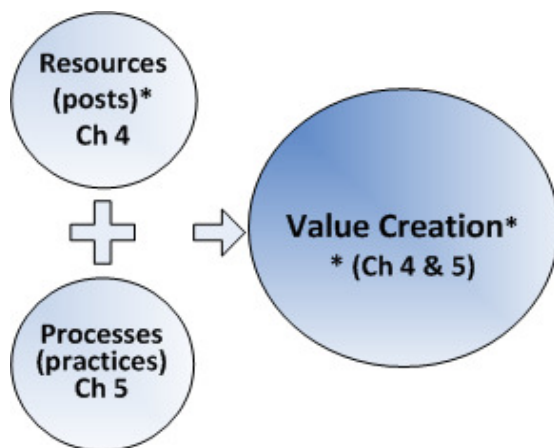
RQ1c: How do supporters in a social media based cause brand community employ practices to create and co-create value?

Accordingly, Study One spans two chapters. This chapter (Chapter Four) seeks to answer RQ1a by presenting the findings and discussion into *Posts* (or ‘tweets’ on Twitter) that are discrete Internet entries that might contain text, an image, emoticon, video and/or links. To answer RQ1b and RQ1c, the next chapter (Chapter Five) provides the findings and discussion into this study’s companion investigation of *Practices* that are “linked and implicit ways of understanding, saying and doing things...”(Schau et al., 2009, p. 31) which are indicated by post content.

As identified in Chapter Two (p. 56), following Arnould and colleagues (2006) and Baron and Warnaby (2011a, 2011b), the posts of the organisations and their supporters are considered operant resources that might be *physical* (i.e. reflect passion), *cultural* (i.e. indicate history and imagination) and are characteristically *social* since they occur in a social media based cause brand community. This study considers posts are integral to value creation on social media platforms as they are *resources* that, with *processes* (e.g. practices) are merged in value creation (Grönroos & Voima, 2013). This research thus regards post resources as one aspect of the symbiotic relationship between resources and processes that underpin value creation. Therefore, to answer RQ1a, this study

investigated the posts of the organisations and their supporters in the Case One (Organisation A) and Case Two (Organisation B) communities using data collected over a two-week period in each community.

This study also proposes that posts, akin to other marketing communications, are more potentially value creating when offered in the right *time* (incidence and timings), *form* (content and language) and *place* (social media platform). The following sections thus present the findings on posts (4.2), by numbers of posts and timings (*time*) (4.2.1); content and language (*form*) (4.2.2); social media platforms (*place*) (4.2.3). The findings into the potential influence of posts upon the outcome of *value creation* (4.2.4), the *strategic implications of post resources* (4.3), *key findings* (4.4) and *conclusion* (4.5) are subsequently provided. A discussion of results is offered progressively throughout this chapter. Figure 4A below visually depicts the association of Study One's dual investigations into posts (Chapter Four) and practices (Chapter Five) and the potential outcome of value creation in the Case One (Organisation A) and Case Two (Organisation B) social media based cause brand communities.



* Numbers of Posts and Timings (*time*), Content and Language (*form*), Social Media Platforms (*place*)


**Value Creation – Value Co-creation, Independent Value Creation, Independent Social Value Co-creation.

Figure 4A: Study One's investigation of posts (Chapter Four) and practices (Chapter Five) in Value Creation in the Case One (Organisation A) and Case Two (Organisation B) Social Media Based Cause Brand Communities.

4.2 Findings

4.2.1 Numbers of posts and timings (*time*)

Numbers of posts

 "ONLY 4 WEEKS UNTIL INDIGENOUS LITERACY DAY!! Wednesday 4 September. Get ready to celebrate"
- Organisation A post in Value Co-creation on Facebook. Generated 129 Likes, 30 Shares and Two Comments.



"This is such a cute idea! You go Organisation B Australia!"

**- Organisation B Supporter post in Value Co-creation on Facebook as response to an Organisation B post.
Generated one like.**

The organisational and supporter posts above exemplify direct value co-creating interaction between Organisation B and its supporters. As resources, posts are harnessed in value creating activities (processes) such as post or click interactions that establish the value co-creation platform. This can potentially trigger value creation if the supporter merges the organisation's (or another supporter's) post resources and processes with their own.

Investigation into the numbers of posts is important because it reveals the *level* of participants' value creating activity in Value Facilitation, Value Co-creation, Independent Value Creation and Independent Social Value Co-creation when participants harness these resources. Post resources are also inputs to potential value creation. If all components of post resources are of quality to other participants (i.e. time, form and place), posts are likely to be employed in direct value-creating interactions that enable the organisations (or other supporters) to enter a supporter's value creation sphere and influence their value creation (Grönroos & Voima, 2013). Examination of the numbers of posts therefore is useful because they indicate the level of value creating activity and the quantity of inputs for potential value creation.

The Organisation A community evidenced considerably less posts (64) than the Organisation B community (131) and thus appeared less active in value creation. Based on numbers of posts alone, the Organisation A community also indicated less inputs to potential value creation. Fewer post resources might result in fewer eventual benefits to it, since value creation is considered to enhance brand community benefits (e.g. supporters' engagement, commitment and brand loyalty). However, this research considers ultimate value creation and thus organisational benefits are associated with the overall *quality* of all post resource components (i.e. time, form, place). Nonetheless, this result extends extant studies (e.g. Adjei et al., 2012; Fournier & Avery, 2011a; Fournier & Lee, 2009; Muniz Jr. & Schau, 2011) that identify organisational benefits (e.g. brand loyalty) from supporters' engagement and relationships by focusing upon the role of post resources in supporters' value creation to explain these brand community benefits.

This study's findings suggest that participants might have their own thresholds of transmitting and receiving posts. This research regards such thresholds as personally determined optimum numbers of posts that might influence value creation by their volume (i.e. larger thresholds offer increased value creation opportunities) and by whether the organisations post according to their supporters' thresholds. For example, some supporters might not wish to appear too loud in the community by

posting frequently. However, posting thresholds might vary amongst supporters and are thus subjective and personal to each supporter. Over-posting by some supporters or the organisations might cause other supporters to ignore their posts, disengage and even destroy value. Similarly, if supporters or the organisations post infrequently, supporters might lose interest in the community. In both scenarios, value is not created and existing supporter value might be lost that could otherwise benefit the community by triggering other supporters' participation.

Extant research into the influence of an optimum number of posts upon value creation in a social media based brand community appears limited. Certainly, some studies (e.g. Dixon & Keyes, 2013; Kaplan & Haenlein, 2010) recommend that organisations post regularly. However, these studies do not specify "regularly". Furthermore, the Waggener Edstrom Worldwide and Georgetown University (2013) study finds that causes can lose followers by posting too frequently as nearly half of its respondents who follow a cause, "unlike" the cause because it posts too much. As studies into supporters' optimum posting levels and their influence upon value creation seem scant, the optimum posting levels of both the organisations and their supporters will be explored from a strategic perspective with the organisations in Study Two.

Community size and value creation

The findings indicated that the numbers of posts and the associated value creation opportunities they render, do not correlate with community size since the Organisation B community only generates *double* the number of posts as Case One (Organisation A) community during the data collection period, despite being *six* times larger (87,000 members) than the Organisation A community (14,000 members). Indeed, if post activity aligns with community size then the Organisation B community would have generated 384 posts (64 x 6) or 27 per day (384/14) resulting in a very active, dialogue rich community. Therefore, the numbers of posts in this study do not appear correlated with community size and thus other factors might influence the number of posts and potential value creation in these social media based cause brand communities.

Supporters' active versus passive engagement



"So awesome. One of my dreams is to visit the Tiwi Islands one day. You guys do such great work."

- Supporter post response to Organisation A in Value Co-creation, Twitter. Generated one Favourite.



"A small contribution for a great cause"

- Supporter post response to Organisation B in Value Co-creation, Facebook. Generated zero response.

The above supporters posts indicate a direct interaction with the organisations and are thus in *Value Co-creation*. This study revealed that Organisation B's supporters were the most active participants in either community and therefore created a greater number of potential value creation opportunities by posting 85 times, approximately 50 per cent more than Organisation B (46 posts) and Organisation A and its supporters (32 posts each). This result aligns with Gummerus and colleagues (2012) who find that frequency of customer engagement behaviour activity (e.g. posting comments) defines active versus passive customer engagement. The finding is also consistent with their result that shows that only a small proportion of customers actively interacted with content and with other members, since the number of supporters' posts to community size in this study is less than one per cent in each community (Organisation A supporters 0.2%; Organisation B supporters 0.09%).

A larger community: A larger soapbox?

The result might also suggest that Organisation B supporters are more active because their larger community enables them to broadcast (i.e. communicate to a group) and potentially self-enhance. This proposition extends Barasch and Berger's (2014) finding that people shift focus from the other when narrowcasting (i.e. communicating with only one person) to themselves when broadcasting by suggesting that a large audience enables and motivates supporters to self enhance.

The greater posting activity of Organisation B supporters suggests that Organisation B supporters share stronger ties than Organisation A supporters since Frenzen and Nakamoto (1993) and Barasch and Berger (2014) find stronger ties enhance information flow. However, Barasch and Berger (2014) also identify that audience size and closeness are distinct in that feelings of closeness do not drive what and why people share information. Rather the authors assert it is the shift in focus from the other when narrowcasting to the self when broadcasting that drives these effects. This study thus proposes that Organisation B supporters are more active because of their larger audience and/or their interest in the cause brand.

Finally, the greater posting activity of Organisation B supporters suggests that Organisation B better links supporters together in "collective, conversational webs" (Fournier & Avery, 2011b, p. 193) in the Case Two community than Organisation A in the Case One community. Organisation B's greater activity might also signal that Organisation B manages the Case Two community with the deft touch recommended by Fournier and Lee (2009) for successful brand communities.

Supporters' connection to the brand than each other

The majority of supporters' posts in each community (72%, Case One; 75%, Case Two) were in interactions with the organisations rather than other supporters. This result thus appears to support the contention by Gummerus and colleagues (2012, p. 870) that the community on Facebook "connects the members to the brand rather than each other". In other words, supporters in this study appeared more interested in the cause brand than each other.

Who drives engagement?

This study also considers *initiated* posts in its examination of numbers of posts to identify who drives supporter engagement and potential value creation and found that both organisations *initiated* more posts than their supporters. For example, Organisation A *initiated* all but one of its posts during the data collection period and their supporters *initiated* only 19 per cent of their posts. Indeed, the majority (81%) of posts by Organisation A supporters were responses. Similarly but less extreme, Organisation B *initiated* 76 per cent of its posts, while their supporters *initiated* 40 per cent of their posts (i.e. 60% of posts by Organisation B supporters were response posts). Organisation B also responded more actively to its supporters than Organisation A. Indeed, 24 per cent of Organisation B's posts were post responses to its supporters whereas only three per cent of Organisation A's posts were post responses to Organisation A's supporters.

The results reflect that both communities in this study are *organisation-sponsored* (Gummerus et al., 2012; Mangold & Faulds, 2009; Porter, 2004) and are driven accordingly by the organisations. These findings thus contrast with the assertion by Fournier and Avery, (2011b, p. 193) that it is the "people's web" and brands are uninvited. However, supporters might initiate a greater number of posts in a *member-initiated* community that would then more closely resemble the "people's web" that Fournier and Avery (2011b, p. 193) describe. Nevertheless, the differences in influence upon value creation between an *organisation-sponsored* and *member-initiated* community could not be discerned in this study and might be worthy of future investigation beyond this research. However, the influence upon value creation of communities that are driven by either the organisations or supporters will be explored further with the organisations in Study Two.

Who posts? Employees and gender

These findings into numbers of posts did not identify participants' gender or the number of organisational participants; thus this study could not discern the influence upon value creation of these factors. Dixon and Keyes (2013) suggest that participation by all organisational employees is recommended to build donor relationships in social media. Furthermore, while other studies (e.g.

Pew Research Center, 2015a) indicate that more US adults online on Facebook are female than male, extant research appears limited into value creation by gender. Therefore, participants' gender and the number of organisational participants will be explored with the organisations in Study Two and other insights are also anticipated from Study Three in its investigation of supporters' perceptions of value creation, preferred value-linked experiences and wellbeing. Table 4.1 below summarises this study's findings into the numbers of posts.

Table 4.1 Cross-case analysis, numbers of posts

Research Dimension	The Organisation A Community			The Organisation B Community		
	The Community	Organisation A	Supporters	The Community	Organisation B	Supporters
Total posts (%, All posts)	64 (100%)	32 (50%)	32 (50%)	131 (100%)	46 (35%)	85 (65%)
Initiated (%, All posts)	37 (58%)	31 (97%)*	6 (19%)**	69 (53%)	35 (76%)*	34 (40%)**
Response (%, All posts)	27 (42%)	1 (3%)*	26 (81%)**	62 (47%)	11 (24%)*	51 (60%)**
Supporter posts in interaction with the organisation (% All supporter posts)			23 (72%)			53 (62%)
Posts: Community Size (%)	0.45	0.2	0.2	0.15	0.05	0.09

***%, All Org posts ** %, all Supporter posts. Table developed for this research.**

Post timings



"Have you got your O-shirt yet? Just two days and 14 hours to go to get your t-shirt to support Organisation A (link)"

-Organisation A post in Value Co-creation, Facebook on a Thursday. Generated six Likes.



"Thanks guys, the more we spread the message the better"

- Supporter post in Value Co-creation, Twitter on a Friday. Generated one Retweet, one Favourite.

The posts above indicate direct interactions between Organisation A and its supporters and are thus in *Value Co-creation*. They exemplify the predominantly different post timings for Organisation A and its supporters in this study's investigation of post timings. This examination was undertaken to reveal if participants provide post resources at the optimum time for supporters to harness for potential value creation. It was found that post timings varied in each community during the data collection period. For example, as in the posts above, Organisation A posted the greatest number of its posts on a *Thursday* but its supporters posted most on a *Friday*. In contrast, both Organisation B and its supporters posted most on *Monday*. The following are examples of these Monday posts.



"(Company name withheld) pays \$8million PER MINTUE for #Superbowl Halftime ads while poor farmers lose their land. #BehindtheBrands Link"

- **Organisation B post in Value Co-creation, Twitter on a Monday. Generated seven Retweets, one Favourite, two Replies or mentions.**



"@OrganisationB I believe they tell themselves its #CorporateLuck."

- **Supporter post response in Value Co-creation, Twitter on a Monday. Generated zero response.**

These results coincide (Case One) and contrast (Case Two) with extant studies that indicate the highest volume of tweeting occurs on a *Thursday*, most retweeting occurs on a *Friday* (Zarella, 2009), that individuals are most active on Facebook on a *Friday* and supporter engagement overall is higher on a *Thursday* and *Friday* but lowest on a *Monday* and *Tuesday* (Adobe, 2014; Kolowich, 2015). In other words, Organisation A's use of Twitter and its supporters' use of Facebook in this study are consistent with extant studies where users' timings appear to coincide with the end of the working week. However, the use of platforms by Organisation B and its supporters contrast with existing research.

The findings also indicated that Organisation A does not always synchronise its posts with its supporters but Organisation B's posts appear timely and correspond with its supporters' online presence and activity. This result contrasts (Organisation A) but is consistent (Organisation B) with Adjei et al. (2012) who recommend that organisations enhance the *timeliness* of their messages to improve the quality of their online communications. Organisation B's use of platforms that coincides more with its supporters' use suggests Organisation B responds to its supporters' behavioural logic (Grönroos & Voima, 2013) that this study considers is crucial for organisations to facilitate value. However, as this study's sample size was small and the data collection period is only two weeks, the results are not generalisable and might indeed diverge in larger samples taken over a longer duration.

Posting regularity and its influence upon value creation

This study investigates how *regularly* participants post and its effect upon value creation since studies recommend regular posting by organisations (Dixon & Keyes, 2013; Kaplan & Haenlin, 2010) that is also associated with engagement by Facebook users (Waggener Edstrom Worldwide & Georgetown University, 2013). The results revealed that the regularity of participants' posts vary between communities. For example, both organisations and Organisation B supporters posted *daily* except one day (Organisation A did not post on a Sunday; Organisation B and Organisation B supporters did not post on a Saturday) during the data collection period but Organisation A

supporters did not post on six occasions. This result was even more pronounced on Facebook where Organisation A supporters did not post *nine* times compared to Organisation B supporters who did not post *twice*. In addition, both organisations did not post *five* times on Facebook that reflected their greater use of Twitter.

The organisational results coincide with extant research into effective organisational use of social media that shows regular posting by an organisation builds customer relationships and ultimately value. For example, Kaplan and Haenlin (2010, p. 66) recommend that organisations “take the lead” in their communities and actively participate in order to build relationships with customers (supporters). In addition, Dixon and Keyes (2013) advocate organisations communicate regularly and in a timely manner to provide supporters with engagement opportunities. However, other practitioners (e.g. Kanter & Fine, 2010) also note that consistency of posting regularly is required to build relationships. The organisations in this study thus appeared to facilitate value by posting regularly.

The supporter results echo this study’s earlier findings that highlight the greater activity, apparent engagement and potential value creation of Organisation B supporters compared to Organisation A supporters. The findings also contrast (Organisation A supporters) and agree (Organisation B supporters) with the Waggener Edstrom Worldwide and Georgetown University (2013) study that found Facebook users are particularly engaged, that the majority (89%) of people who follow a brand, company or organisation on Facebook, visit the site once daily and more than two-thirds (64%) post more than once per day. Therefore, Organisation A might entice its supporters to post more frequently by providing more interesting and timely content to increase supporter engagement and value creation. Organisation A might also continue to build supporters’ relationships with their cause brand to boost engagement since as identified earlier it appears that supporters in this study are more connected to the focal cause community brand than each other.

Supporter response posts and number of organisational posts

This research also examined supporters’ responses to the various timings of the organisations’ posts for patterns in potentially value creating interactions and finds that while Organisation A posted its greatest number of posts (six) on a *Thursday*, its supporters generated their largest response (post and clicks) on a *Wednesday*. By comparison, Organisation B generated its greatest supporter response on a *Monday* when it posted most (23 times). The Organisation A result highlights that in this research, a large number of organisational posts on any day in this research, does not guarantee supporter responses and potential value creation. Indeed, Organisation A’s post content might not have been sufficiently engaging to entice supporters’ responses on a *Thursday* despite posting most on this day. Organisation A’s post timings might also not have suited supporters on this day.

This result also aligns with this study's earlier proposition that supporters have different post thresholds. For example, the threshold of Organisation A supporters to receive posts might be *lower* than Organisation B supporters who responded most to Organisation B when Organisation B posted 23 times. This notion thus invites the organisations to more deeply understand their supporters' posting thresholds and to post according to their supporters' behavioural logic.

Which hour to post for value creation?

This study did not reveal the precise time (by hour) that participants post and its potential influence upon value creation. Certainly, Zarella (2009) finds that regular tweeting peaks during business hours and in the evening, but retweeting occurs most often between three p.m. and midnight reflecting people's leisure use of the platform after working hours. Other studies (e.g. Sensis, 2015) show that the majority of Smartphone owners check their phone upon waking that means organisational posting between six and eight a.m. on all platforms is optimal. Therefore, this study suggests the organisations monitor their supporters' behaviour and customise their post times to facilitate supporter value. Certainly, supporters' precise time of posting appears worthy of additional exploration to better inform the organisations' posting strategies so that the organisational posts are customised to suit supporters, ensuring they are seen by them. Table 4.2 below describes this study's findings into post timings.

Table 4.2 *Cross-case analysis, post timings*

	Organisation A Community		Organisation B Community	
	Organisation A	Supporters	Organisation B	Supporters
Day, most posts	<i>Thursday</i>	<i>Friday</i>	<i>Monday</i>	<i>Monday</i>
Number most posts (day)	Six (a Thursday Week Two)	12 (a Friday Week One)	Ten (a Monday Week One)	23 (a Monday. Week One)
Greatest supporter response, day	Wednesday (228 posts/clicks)		Monday (871 posts/clicks inc. views)	
Posting regularity	Daily except one (a Sunday)	Post <i>eight</i> times (i.e. do not post <i>six</i> times twice, Saturday; once, Sunday, Monday, Tuesday, Friday)	Daily except one (a Saturday)	Daily except one (a Saturday)
Number, no posts Facebook	Five	Nine	Five	Two

Table developed for this research.

This concludes the findings and discussion into the *time* of posts that examined the numbers and timings of posts. The findings and discussion into post *form* that explores post content and language now follow.

4.2.2 Post content and language (*form*)

Content

Content is the first aspect of post *form* examined by this study to highlight the type of content that stimulates supporters' interactions and potential value creation. The initial content themes were identified by using open coding of posts that were collected and analysed in this study's netnography (Kozinets, 2002) over a two-week period in each community. These first themes were then grouped via axial coding, that is around their "points of intersection" (Marshall & Rossman, 2011, p. 215) to reflect commonalities, and subsequently reduced and triangulated to highlight the most significant categories. Selective coding (Corbin & Strauss, 2008) was then applied to connect the categories. This process identified different themes in each community. For example, two content themes were revealed in the Organisation A community. These were *Internal* that related to Organisation A's services and marketing communications to mitigate Indigenous illiteracy, and *External* that focused upon the activities of both industry and individual supporters. In contrast, four content themes emerged in the Organisation B community. These were *Advocacy*, *Fundraising*, *Emergency Programs* and *General*. Each content theme contained several dimensions. All themes except for *External* in the Organisation A community surrounded the core activities and missions of each cause. Table 4.3 below summarises the themes in each community that are subsequently discussed by key and minor themes.

Table 4.3 Cross-case analysis, post themes

	Theme	Construct	Theme Definition	Dimension
C A S E O N E	Internally Focused "Internal"	Organisation A	Organisation A's activities and their promotion	(i) Services of Organisation A to improve indigenous literacy in regional Australia, enabled by donor support and advocacy. (ii) Marketing & Communications ("Marcomms") activities to increase awareness, advocacy and donations include Organisation A's newsletter, fundraising, ambassadors, signature event and supporter feedback.
	Externally Focused "External"	Supporter Promotion	Supporter activities and their promotion	(i) Individual Supporters (ii) Industry or Association Supporters
C A S E T W O	Advocacy	Poverty alleviation via support and promotional activities	The support and promotion of activities to alleviate poverty.	(i) GROW: activities focused upon the fair and sustainable growth and allocation of scarce food resources globally. Includes a) Land Grabs (Organisation B Ambassador, Pepsi/Coke) b) Food Hero/Sustainability campaigns (ii) Equity: activities related to the elimination of discrimination and injustice that lead to disadvantage and poverty. Includes: gender equity, Indigenous Australians and poverty related Millennium Development Goals
	Fundraising	Donations	Fundraising activities and events	(i) Festival Gala (ii) Valentines Day (iii) Trailwalker Event
	Emergency Programs	Response Programs	Disaster, crisis and conflict response programs	Typhoon Haiyan
	General	General/Admin	Administrative issues	

Table developed for this research.

Themes in the Organisation A community



"THREE WEEKS UNTIL INDIGENOUS LITERACY DAY!"

- Organisation A post in Value Co-creation, Internal theme ("Marcomms"), Facebook (Generated 127 Likes, five Comments and 45 Shares).



"Indigenous Literacy Day is a fantastic initiative and we'll be celebrating this year on September 4."

- Organisation A Supporter response in Value Co-creation to Organisation A post, Internal theme ("Marcomms") Facebook.

The quotes above indicate direct interactions between Organisation A and its supporters in *Value Co-creation* and highlight the *Internal* theme that described Organisation A's activities and their promotion. The *Internal* theme predominated in the Organisation A community. In fact, the majority of posts by both Organisation A (66%) and its supporters (78%) centred upon the *Internal* theme. In addition, Organisation A's four posts in *Value Facilitation* that did not generate an interaction and which occurred on Twitter, focused upon the *Internal* theme.



"This Saturday is the day to celebrate and recognise our wonderful bookshops. Vote for your favourite bookshop for your chance to win a shopping spree. URL"

- Organisation A post in Value Co-creation, External theme (Industry), Facebook. Generated eight Likes.

The post above generated several direct interactions with supporters signifying that it occurred in *Value Co-creation*. It is one of several posts by Organisation A that centred upon the "*External*" theme that promoted Organisation B's industry, association or individual supporters. In fact, one-third of Organisation A's posts focused upon the *External* theme whereas *all* posts by Organisation B were entirely cause focused (i.e. *Advocacy, Fundraising, Emergency Programs* and *General*).



"Congratulations to all Bookshops chosen as Australia's favourites ... These include (names withheld)"

- Organisation A post in Value Co-creation, External theme (Industry), Facebook. Generated 41 Likes, three Comments, three Shares.



"Love (bookshop name withheld)"

- Organisation A supporter post in Value Co-creation, External theme (Industry), Facebook. Generated one Like.



"Yay! (Bookshop name withheld)! A truly fabulous bookshop!"

- Organisation A supporter post in Value Co-creation, External theme (Industry), Facebook. Generated one Like.

As the quotes above show, Organisation A supporters appeared enthusiastic about Organisation A's partnership with the book-industry and were keen to join in. Indeed, Organisation A's industry partnership that is foundational to its existence and complementary to its cause to mitigate Indigenous illiteracy, seemed not to detract supporters.

Organisation A thus appeared to strategically emphasise its partnerships with individual and industry supporters. The result also highlights an organisational generosity expected in a social media environment where selling and self-serving activity is frowned upon and can even result in value destruction (Echeverri & Skålen, 2011). Indeed, the finding is typical of a service-oriented, outwardly focused cause organisation that practices “karma banking” (Watson, 2012, Para. 5) where the organisation does not expect an immediate return but invests in longer-term relationships. Moreover, Organisation A’s promotion of its supporters potentially facilitates reciprocal value creation (Grönroos, 2012) where the supporter facilitates value for Organisation A by posting about the organisation’s activities and Organisation A becomes the value creator by harnessing its supporters’ resources (post) and processes and in turn posts about them. To develop insights, the strategies of both organisations to facilitate value will be explored with them in Study Two.

Themes in the Organisation B community



"Pepsi can stand up for these farmers, and it has the power to protect their rights, but right now it's not using it."

- Organisation B post in Value Co-creation, Advocacy theme (GROW, Land Grabs -Pepsi/Coke), Twitter (Generated seven Retweets, one Favourite)



RT@OrganisationB: The world produces enough food to feed everyone but 1 in 8 still go hungry. Demand #foodjustice (URL)

- Organisation B supporter response to Organisation B post in Value Co-creation, Advocacy theme (GROW, Food Hero/Sustainability), Twitter (Generated no further interaction)

The above quotes that identify direct interactions between Organisation B and its supporters in *Value Co-creation* are examples of *Advocacy* because they demonstrate the Organisation B community’s promotion of its activities to alleviate poverty. Certainly, the majority of posts by both Organisation B (70%) and its supporters (76%) centred upon the *Advocacy* theme. The posts also refer to the dominant *Advocacy* dimension of *GROW* that described the organisation’s activities relating to sustainable growth and the global allocation of scarce food resources. In fact, 44 per cent of Organisation B’s posts and 69 per cent posts by its supporters focused upon this dimension.



"Thanks @namewithheld for supporting survivors of domestic violence in PNG which has impacted around 80% of women" (link)

- Organisation B post in Value Co-creation, Advocacy theme (Equity, Gender Equity), Twitter. Generated four Retweets, one Favourite, zero Replies/Mentions



"A fair go for Aboriginal people is far too important to be put off to the judgment of history @namewithheld #closethegap"

- **Organisation B post in Value Co-creation, Advocacy theme (Equity, Indigenous Australians), Twitter. Generated two Favourites, zero Retweets, zero Replies/Mentions.**



"Obscene wealth: World's 85 richest have same wealth as 3.5 billion poorest (url) #wealth #rich #poverty #society #Organisation B

- **Supporter post in Independent Value Creation, Advocacy theme (Equity, MDG Poverty), Facebook. Generated no response.**

Indicated above are posts by Organisation B and its supporters that focus upon *Equity* that was revealed as a second dimension of *Advocacy*. *Equity* describes activities related to the elimination of discrimination and injustice that lead to disadvantage and poverty and encompassed posts about gender equity, Indigenous Australians and poverty related Millennium Development Goals. However, the *Equity* dimension of *Advocacy* was less prominent in the Organisation B community as only 26 per cent of Organisation B's posts and seven per cent of its supporters' posts centred upon this theme.



"Typhoon Haiyan: Can Philippines build back better?" (Link)

- **Organisation B post in Value Facilitation, Emergency theme (Typhoon Haiyan), Twitter. Generated no response.**



"Donations raised from the Comedy Gala support Organisation B's development work around the world. (Link")

- **Organisation B post in Value Facilitation, Emergency theme (Typhoon Haiyan), Twitter. Generated no response.**

Finally, the above posts exemplify the two Organisation B posts in *Value Facilitation* that did not generate an interaction. These posts focused upon the minor themes of *Emergency* and *Fundraising*. These results into post content suggest some synchronicity in the post resources of the organisations and their supporters in both communities that appear conducive to value creation because the organisations most often posted about topics that generated the highest level of supporter interaction. This result is positive since following Grönroos and Voima (2013), a direct interaction between the organisation and supporter establishes the *Value Co-creation* platform and potentially generates value creation if supporters merge their own resources and processes with those of the organisation. However, this study could not identify whether such a merger and thus actual value creation occurred as value is subjective, personal and relative (Holbrook 1994, 2006) to the supporter. Only supporters therefore, can verify if value has been created.

These findings coincide with much extant research (e.g. Adjei et al., 2012; Berger & Milkman, 2012; Kaplan & Haenlein, 2010, 2011; Malhotra et al., 2012, 2013) that finds organisations must post content that is practically useful, relevant, topical, memorable and interesting to engage supporters. Conversely, the Waggener Edstrom Worldwide and Georgetown University (2013) study describes the ramifications of organisations *not* posting engaging content, and found that 40 per cent of individuals who follow a cause “*unlike*” it because the content is not interesting to supporters. In this study, content thus appears key in value creation in a social media based cause brand community.

The results that show supporters in both communities posted about positive, cause centred themes are consistent with Barasch and Berger (2014) who find that people who broadcast (i.e. post to a *group* of people) are less willing to share content that makes them look bad because audience size shifts the sharer’s focus to the self and protective self-presentation. The results also agree with Toubia and Stephen (2013) who discovered that Twitter users are more motivated to post content for self-enhancing, image-related utility than intrinsic utility.

These findings offer two implications. First, the type of supporter value created from such posting activity is thus anticipated as esteem and impression-oriented social value (Holbrook 1994, 2006) that will be explored further in Study Three. Second, the results suggest that a larger community can be advantageous to the organisations’ efforts to facilitate value since supporters might be more motivated to broadcast important cause related content for self-presentation.

Replication of post-content themes across multiple social media platforms

This study also investigated whether participants replicated post content themes across social media platforms on a single day for further insights into participants’ use of post resources in value creation. This examination also offers greater understanding of the organisations’ segmentation strategies to facilitate value and follows Wirtz and colleagues (2013) who recommend organisations segment their communities on interest and region.

Replication during the data collection period was limited in both communities and only undertaken by the organisations on five (Organisation A) and on four (Organisation B) occasions. This result suggests that supporters in the Case One (Organisation A) and Case Two (Organisation B) communities use one platform at a time in value creation rather than replicating the themes of their posts across platforms on the same day. This result contrasts with research (e.g. Pew Research Center, 2015a) that indicates a significant increase in multi-platform use by adults from 42 per cent of Internet users in 2013 to 52 per cent of online adults currently. This finding might thus indicate that supporters in these communities are not interested in purposely spreading their posts across

platforms, or have a favoured platform. Alternatively, the result might simply suggest that supporters' posts are only pertinent to the conversation that is occurring on a particular platform that thus restricts the content to a single platform and is not replicated.

Replication examples by Organisation A, Internal theme (Posted Monday, Week One of data collection period)



"Tiwi kids are great storytellers. What a joy it's been travelling out with our ambassadors this week to meet them." (Image)

- **Organisation A post in Value Co-creation, Internal theme, Facebook. Generated 35 Likes.**



"Fantastic pics from the Tiwi Island Field trip, posted by our ambassador @name withheld" (link)

- **Organisation A post in Value Facilitation, Internal theme, Twitter. No response.**

In the quotes above, Organisation A replicated post content only to Facebook and Twitter. As also exemplified here, most replicated posts in the Organisation A community contained Organisation A's most popular "Internal" theme.

Replication example, Organisation B using all platforms, Advocacy theme (Posted Wednesday, Week Two of data collection period)



"Close the gap. Ending health inequality in a generation"

- **Organisation B post in Value Co-creation, Advocacy (Equity) theme on YouTube. (6 min 05 sec). Generated 682 views.**



"Close the gap. Ending health inequality in a generation"

- **Organisation B post in Value Co-creation, Advocacy (Equity) theme on YouTube. (1 min 01 sec). Generated 138 views.**



Link to YouTube video (no text)

- **Organisation B post in Value Co-creation, Advocacy (Equity) theme on Facebook. Generated 22 Likes, zero Comments and one Share.**



"On the first Parliamentary sitting day of the year, politicians are gathered to talk about progress on Indigenous Health. #closethegap"

- **Organisation B post in Value Co-creation, Advocacy (Equity) theme on Twitter. Generated three Retweets, two Favourites and zero replies/mentions.**



"This special parliamentary day .. is important to never forget need to #close the gap (link)"

- **Organisation B post in Value Co-creation, Advocacy (Equity) theme on Twitter, Wednesday (Week Two), Generated two Retweets, one Favourite and zero replies/mentions.**

As the posts above indicate, in contrast to Organisation A, Organisation B sometimes used all three social media platforms investigated in this research (i.e. YouTube, Facebook and Twitter) to replicate post content across platforms. However, similarly to Organisation A, the replicated post content by Organisation B indicated their most popular post themes. Specifically, the themes of Organisation B's replicated posts were evenly divided between its most popular theme of *Advocacy* (as in the posts above) and the theme of *Fundraising* as in the posts below.

Replication example, Organisation B, Fundraising theme (Posted Tuesday, Week Two of data collection period)



"We were going to write 'saw this, thought of you,' but instead we wrote 'I love you' #Nailedit (link to website)." -

- **Organisation B post on Facebook in Value Co-creation, Fundraising (Valentines Day) theme. Generated 121 Likes, three Comments and 33 Shares**



"We were going to write 'saw this, thought of you,' but instead, we wrote 'I love you.' #Nailedit (link to website)" -

- **Organisation B post in Value Co-creation, Fundraising (Valentines Day) theme. Generated three Retweets, zero Favourites, zero replies or mentions.**

The results appeared to indicate that in facilitating value, the organisations customise their messages across platforms to suit different audiences since they undertake limited replication of post content. This finding thus extends the recommendation by Wirtz and colleagues (2013) that organisations segment by interest and region by suggesting that the organisations in these social media based cause brand communities segment across *platforms*. This result also supports other commercial studies (e.g. IPG Media Lab, 2014) that identify "social hygiene" (Carver, 2015, para. 5) where people use different platforms to consume particular types of content and to connect with different people.

Supporters' interactions to replicated posts in both communities were stronger on Facebook than Twitter that aligns with general platform usage data (e.g. Facebook, 2015; Pew Research Center, 2015a) indicating Facebook as the most popular social media platform. The organisations' post replication strategies will also be investigated further with them in Study Two. Table 4.4 below summarises the findings into key post content themes, dimensions and post content replication.

Table 4.4 Cross-case Analysis, key content themes, sub-dimensions and post content replication*

Research Dimension	Organisation A Community		Organisation B Community	
	Organisation A	Supporters	Organisation B	Supporters
Key theme	<i>Internal</i> 66%, Org A posts (<i>External</i> , 33% Org A posts)	<i>Internal</i> 78%, supporter posts	<i>Advocacy</i> 70% Org B posts	<i>Advocacy</i> 76%, supporter posts
Key thematic sub-dimension	Of Org A's <i>Internal</i> posts, 71% <i>Marcomms</i>	Of supporters <i>Internal</i> posts, all <i>Marcomms</i>	Of Org B <i>Advocacy</i> posts, GROW, 44%, Equity 26%	Of supporters' <i>Advocacy</i> posts, GROW, 69%; Equity 7%, supporter posts
Post content replication*	Limited (five instances) <i>Internal</i> theme, minimal or nil supporter response to replicated posts on Twitter.	None	Limited (four instances) <i>Fundraising on Facebook</i> generated greatest supporter response.	None

*Across platforms (same theme, same day) **Posts in Value Facilitation. Table developed for this research.

This concludes the findings and discussion into content, the first aspect of post *form*. The findings and discussion of language, the second aspect of post *form*, are now presented.

Language

"The manner in which individuals talk to one another reflects the nature and quality of their relationships"

- Simmons, Gordon & Chambless, 2005 in Sela and colleagues (2012, p. 2).

This study considered language (e.g. post length, recurrent words and tone), the second aspect of post *form*, since post language might influence value creation by shaping the experiences of community participants via the transfer of *meaning* (Holmqvist & Grönroos, 2012). Indeed, language and meaning are critical in interactions between consumers and an organisation and shaping service encounter outcomes (Bitner et al., 1997; Grönroos, 1978, 1984; Zeithaml, Berry, & Parasuraman, 1996). The following describes this study's findings into participants' post language by (i) post length (ii) most recurrent words and (iii) tone.

Post length

This study examines the lengths of all organisational and supporter posts to identify participants' post length preferences and those post lengths most likely to generate supporter interactions and potential value creation. Similar lengths of posts by the organisations and their supporters also suggest if the organisations are responding to their supporters' behavioural logic (Grönroos & Voima, 2013) in terms of post length preferences. Adjei and colleagues (2012) also show that lengthier posts can indicate greater quality in online peer-to-peer communication while other studies (e.g. Kawasaki & Fitzpatrick, 2014; Malhotra et al., 2012; 2013) recommend organisational brevity in posts.

Posts in the Organisation A community were generally considerably shorter than in the Organisation B community. In fact, the average numbers of words employed by both Organisation A (27 words) and its supporters (16 words) were considerably less than those used by Organisation B (37 words) and its supporters (45 words).

Organisation A (35 words) and its supporters (23 words) also used a smaller *pool* of words three or more times in its posts compared to Organisation B (124 words) and its supporters (209 words) that echoed this study's earlier result that showed Organisation A and its supporters were more concise in posts. These findings suggest Organisation B responds to its supporters' behavioural logic (Grönroos & Voima, 2013) more closely than Organisation A since the length of its posts (37 words) is more similar to its supporters (45 words) than for Organisation A (27 words) and its supporters (16 words).

The Organisation A result however is consistent with Kawasaki and Fitzpatrick (2014) who recommend organisational brevity in social media and specifically two or three sentences on Facebook and 100 characters on Twitter. The finding also aligns with Malhotra and colleagues (2013) who indicate that organisational brevity on Facebook strongly correlates with generating *likes* but is of no consequence to *shares*. The result also coincides with Malhotra and colleagues (2012) who highlight that message brevity on Twitter is important for the message to be retweeted (shared). Indeed, the authors recommend organisations leave room in their 140 characters to encourage retweeting and for the retweeter to add to the message (Malhotra et al., 2012).

Differences in supporters' post lengths and implications for value creation

The supporters' different results (i.e. Organisation A supporters, 16 words; Organisation B supporters, 45 words) did not appear to stem from their choice of platform since supporters in both communities posted mostly to Facebook that enables longer posts. Rather, the result might be explained by studies (e.g. Bagozzi & Dholakia, 2002; Bolton et al., 2013) that indicate factors (e.g. goals, emotions and norms/identity) of Generation Y individuals that are antecedent to their types and intensity (i.e. frequency and duration) of social media use, are dynamic and influenced by their real time use of social media. Accordingly, this study proposes that the posting behaviour of supporters who are mainly Generation Y (Chapter Three) in each community is influenced by their goals, emotions and norms/identity that result in varied post lengths and overall engagement.

The generally shorter posts of Organisation A supporters might also mean they are less concerned about self-enhancement where they manage their self-presentation to create positive impressions from others (De Angelis, Bonezzi, Peluso, Rucker & Costabile, 2012; Berger and Schwartz, 2011;

Kaplan & Haenlein, 2011). Certainly, scholars (e.g. Berger & Iyengar, 2013) acknowledge that to self-enhance is a natural human tendency arising from individuals' basic need to feel good about themselves (Baumeister, 1998). Furthermore, other researchers (e.g. Kaplan & Haenlein, 2010) note Facebook as a platform that is high in self-presentation, yet as self-enhancement takes time (Berger & Iyengar, 2013) the shorter posts of Organisation A supporters might simply result from greater time poverty. Study Three will therefore investigate the propensity of supporters' preferred reputation and esteem based social value (Holbrook, 1994, 2006) linked experiences that might be associated with supporters' self-enhancement and self-presentation.

This study also revealed that Organisation A supporters employed considerably fewer words on average in posts with *other supporters* (27 words) than Organisation B supporters (62 words). This result suggests a higher quality of online peer-to-peer communication by Organisation B supporters that is consistent with Adjei and colleagues (2012) as described earlier. However, the finding also highlights that supporters employed more words when communicating with their peers than with the organisations (Organisation A supporters, 15; Organisation B supporters, 12) that was more extreme for Organisation B supporters. This result aligns with the contention of Fournier and Avery (2011b, p. 193) that it is the "People's Web" and brands are uninvited since during the data collection period, supporters appeared more verbose with their peers than when they communicate with the organisations.

Number of words and number of posts

This study compares the total number of words used by participants with their total number of posts for further insights into value creation and found no relationship between the two items. For example, Organisation A posted 32 times, *one-third* less than Organisation B (46 times) yet Organisation A employed only *half* the number of words in its posts (851) than Organisation B (1,686). Similarly, Organisation A supporters posted approximately *three* times fewer posts (32 posts) than Organisation B supporters (85 posts). However, Organisation A supporters employed nearly *eight* times fewer words (503 words) than the total number of words used by Organisation B supporters (3,903 words). Therefore, it appeared that the total number of words used by participants do not correlate with their number of posts. Rather, the total number of words was magnified beyond any equivalent proportion of total posts.



"In remote communities there are NO bookshops filling that vital community role that so many of our bookshops do here in cities, in suburbs and in the country. Bookshops are the lifeblood of community and indeed our Organisation and we want to pay them a special tribute for National Bookshop day tomorrow. Some facts: our project was founded by the owner of (company name withheld); the former Chair of our project was from (company name withheld); 100s of independent bookshops inspired by the Australian

Booksellers Association (and its current CEO (name withheld) around Australia have worked hard since 2006 to help us raise hundreds of thousands of dollars. Fact: Our Foundation does not receive government funding; we could not do what we do without the commitment and passionate support of booksellers. We urge you to get down to your local – your (bookshops names withheld) – whoever is your local – and be part of our bookseller community this Saturday. Check out (URL)."

- Longest post (172 words), Organisation A community, posted by Organisation A, Facebook (Generated eight Likes)

The post above exemplifies the one exception to the overall pattern of longer Organisation B posts than Organisation A posts. As indicated, the Organisation A post above was its longest at 172 words and exceeded the longest Organisation B post of 141 words. However, the longest Organisation A supporter post (95 words) was nearly *seven* times shorter than the longest post by an Organisation B supporter (622 words) and thus was consistent with the rest of these findings.



"OML!!!"

- Organisation A Supporter response to a post by another Organisation A Supporter in Independent Social Value Co-creation, Facebook (Generated one Like)



"Brilliant"

- Organisation B Supporter response to an Organisation B post, Twitter

Finally, as indicated in the posts above, the shortest posts in both communities comprised just one word. In sum, posts by Organisation A and its supporters in the Case One (Organisation A) social media based brand community were far more concise overall than those by Organisation B and its supporters in the Organisation B community. In other words, participants in the Organisation A community used fewer words to convey meaning and create potential value. This result could indicate that participants in the Organisation A community are more efficient and potentially more time poor than Case Two (Organisation B) participants that might align with potential differences in supporter demographics between the communities. For example, if Case One (Organisation A) supporters are slightly older they might tend to spend less time on social media than Case Two (Organisation B) supporters who might be younger. Certainly, supporters' demographics will be explored further in Study Three. This result might also reflect that both organisations are aware of the post lengths that are most desired by their supporters and thus are responding to their supporters' behavioural logic (Grönroos & Voima, 2013).

Most recurrent words and implications for value creation

This study's investigation of language also considers the most common word used by participants in each community as specific words can indicate different personalities of individuals (Schwartz et al., 2013) and their evaluations of brands (Sela et al., 2012) that might influence their experience in the communities and potential value creation.

The most common word used by participants varied in each community. For example, the word “bookshop” (Figure 4A) was most common in the Organisation A community and was most employed by Organisation A that reflects Organisation A’s close association with the book industry in its work to mitigate Indigenous illiteracy. This finding also suggests that Organisation A might strategically tailor its resources to facilitate value by highlighting its industry supporters in posts.

Organisation A supporters most used “great” that reflects their enthusiasm and also indicates a positive ambience in the Organisation A community. This result also suggests that Organisation A supporters are female since Schwartz et al. (2013) find that females tend to use more expressive, emotion words (e.g. “excited”). Therefore, it appeared that the post resources of both Organisation A and its supporters are positive and expressive.

By comparison, Organisation B used its own name, “Organisation B” most in posts that suggests a more inward than outward organisational focus. The most common word in the Organisation B community was “you” that was also most used by Organisation B supporters. This result suggests some disconnection amongst supporters since Sela and colleagues (2012) find that using first person pronouns such as “you” emphasise separateness whereas using “we” implies a relationship. Indeed, other authors consider “we” indicates closeness and shared identity (Brown & Gilman, 1960; Simmons et al., 2005), and a sense of partnership and belief in joint problem solving ability (Seider et al., 2009).

Sela and colleagues (2012) also assert that using different first person pronouns can have significant effects on consumers’ brand perceptions and attitudes and marketers should thus use “we” more than “you and the brand” to create a more positive attitude. Therefore, to facilitate value, this study proposes that the organisations encourage their supporters to use “we” more than “you and the brand”.

Organisation B supporters’ use of “you” might also indicate that they do not expect nor share a close relationship with other supporters. Certainly, Fournier (1998) considers that the organisational choice of pronouns is contingent upon consumers’ expectations and “we” should be used to build favourable attitudes only if consumers *expect* a close relationship since the effect might be reversed if inclusive language is used when consumers expect a distant relationship. Sela and colleagues (2012) also find that use of pronouns to build relationships or favourable attitudes is moderated by incongruence in the level of closeness implied in the language and that expected by the customer and is mediated by perceived brand trustworthiness. Therefore, both organisations might also

nurture supporters' expectations of close relationships with the organisations, to strengthen their language post resources and to better facilitate value creation.

Figures 4B, 4C, 4D and 4E below depict word clouds of the most frequently used words in each community. The larger the size of the word in each word cloud, the more frequently occurring is the word.

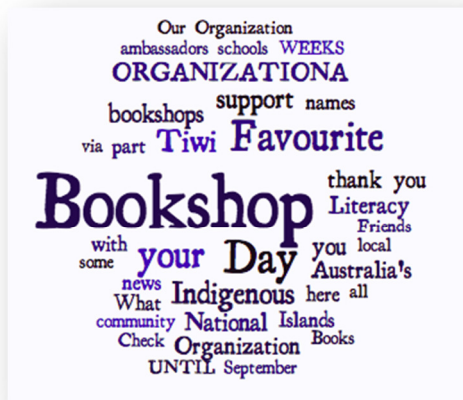


Figure 4B: Organisation A, all posts
word cloud (words, 3 plus frequency)



Figure 4C: Organisation B, all posts
word cloud (Words, 3 plus frequency)

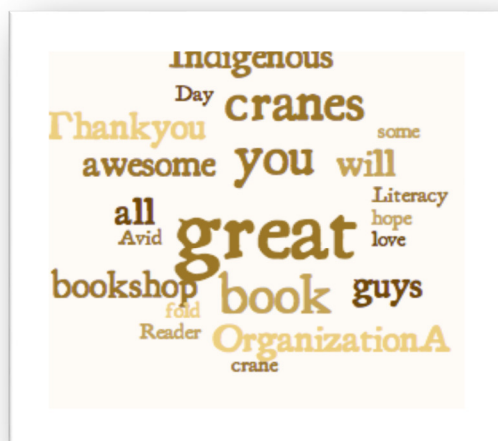


Figure 4D: Organisation A Supporters, all posts word cloud (words, 3 plus frequency)



Figure 4E: Organisation B Supporters, all posts word cloud (words, 3 plus frequency)

Post tone

Post tone and its influence upon value creation is the final aspect of language within post *form* examined by this study. Post tone in marketing communications comprises those elements (e.g. writing style, visual elements and punctuation) that are not the primary focus of the message but are associated with an emotional quality, feeling or mood (Higgins et al., 1994).

Organisational post tone and supporters' value creation



"THREE WEEKS UNTIL INDIGENOUS LITERACY DAY!"

- Organisation A post in Value Co-creation, Facebook. Generated 127 Likes, 5 Comments, 45 Shares.



"Why not spoil a loved one this Valentine's Day - treat them to a hand-made gift crafted by one of our skilled artisans. With over 250 exquisite pieces to choose from you'll be sure to find a gift that your Valentine will adore www.Organisationb.org.au/valentines."

- Organisation B post in Value Co-creation, Facebook. Generated 63 Likes, two Comments and 20 Shares.

The quotes above exemplify how organisational post tone might be conducive to supporters' value creation because it can entice supporters' direct interactions. This study found that both organisations employed a consistently respectful and courteous tone that is consistent with their organisational values and the observable elements of their marketing strategies (e.g. website, event communications, e-newsletters). The Organisation B post above also shows that Organisation B is seizing the retail opportunity of Valentine's Day to promote its range of hand-made gifts for fundraising purposes and that the message content and tone were well-received by its supporters since the post generated a substantial supporter response (i.e. 63 likes, two comments and 20 shares).

This result aligns with extant research (e.g. Stebbins & Hartman, 2013; Kaplan & Haenlin, 2010, 2011) that indicates organisations should be authentic, natural and humble when using social media to build customer relationships and that their communication is congruent with the rest of their communications and overall marketing strategy (Higgins et al., 1994; Keller, 2009). A positive organisational tone might also be conducive to building strong supporter relationships since Higgins and colleagues (1994) posit that tone of organisational communication can set customers' expectations of how they will be treated. This study thus proposes that a positive organisational tone might encourage supporters to harness organisational post resources and processes to co-create value because the organisational tone sets positive supporter expectations and anticipated supporter value.

The organisations' tones also appeared aligned with their respective brand personalities. This result is thus consistent with Higgins and colleagues (1994, p. 38) who state that for organisations, tone is "a visible expression of their organisational personality and the way the company sees itself." Indeed, Keller (2009) proposes that in an interactive marketing community, tone can help *establish* brand personality. Therefore, the positive tone employed by both organisations seems helpful to their value facilitation efforts as it strengthens their post resources by aligning with their organisational values and their other communication and marketing strategies. A positive

organisational tone appeared to enhance their brand personalities and is thus useful to the organisations in building supporter relationships.

The tones of both organisations also appeared both “warm” indicating generosity, kindness, and helpfulness and “competent” reflecting effectiveness and capability (Aaker et al., 2010; Fournier & Alvarez, 2012; Kervyn et al., 2012). However, as indicated in Chapter Two while perceptions of both warmth and competence impact value via purchase intentions and loyalty, Aaker and colleagues (2010) also identify that competence perceptions are paramount for causes in securing financial support. Therefore, both organisations might ensure they continue to balance their warm post tones with competence to optimise donations and generate organisational value.

Supporters’ post tone and value creation



“Keep up the good work kids!”

-Organisation A Supporter response to Organisation A in Value Co-creation, Facebook.



“boycott Organisation B. Please message me to take me off your mailing list while you support settlements in Occupied Palestine.”

-Organisation B Supporter post to Organisation B in Value Co-creation, Facebook.

The quotes above exemplify supporters’ direct interactions with the organisations in *Value Co-creation*. The quotes indicate the positive and encouraging tone regularly used by Organisation A supporters and the occasionally feisty and less friendly tone adopted by Organisation B supporters. However, this result might stem from the larger volume of posts by Case Two (Organisation B) supporters. Indeed, Organisation A supporters might employ other tones if they posted in a larger volume. Nonetheless, the *extent* to which value creation is influenced by post tone is unclear in this study. For example, the consistently polite post tone employed by Organisation A supporters appeared conducive to value creation but might be insufficient alone for value creation. Similarly, in the Organisation B supporter post above, the supporter threatened to withdraw support not because of post tone but due to displeasing post content concerning an organisational policy. Therefore, this study suggests that post tone is only one aspect of a participant’s language resource in value creation and does not account entirely for value creation. This study also could not discern the extent to which post tone contributes to value creation or indeed value destruction when *other supporters* observe a feisty tone or perceive it as negative. Table 4.5 below summarises this study’s findings into post language that includes post length, recurrent words and tone.

Table 4.5 Cross-case analysis, post language

	Organisation A Community			Organisation B Community		
	The Org. A Community	Organisation A ⁺	Supporters ⁺⁺	The Org. B Community	Organisation B ^x	Supporters ^{xx}
Average length (In peer-to-peer posts**/in responses to org'n)	21 words	27 words	16 words (27/15words)	42 words	37 words	45 words (62/12 words)
Total words (%, All words in the community)	1,354 words (100%)	851 words (63%)	503 words (37%)	5,589 (100%)	1,686 words (30%)	3,903 words (70%)
Longest post (# Words)	172	172	95	622	141	622
Shortest post (# Words)	One	Seven	One	One	Four	One
Total recurring words, times recurring	67, three plus times	35, three plus times	23, three plus times	101, six plus times	124, three plus times	209, three plus time
Most common word	"Bookshop", cited 32 times	"Bookshop", 28 times	"Great", five times	"You", 90 times	"Organisation B", 27 times	"You", 80 times
Most popular platform	Facebook	Twitter	Facebook	Facebook	Twitter	Facebook
Tone	Polite and supportive	Polite, friendly	Positive, encouraging	Feisty	Polite, action enticing	Feisty

+N=32; ++ n=32; x n=46; xx n=85; (n= number of posts) **Supporter-to-supporter posts. Table developed for this research.

This concludes the findings and discussion into post *form* that examined post content and language. The following now presents the results and discussion into the *place* of posts that investigates the platforms on which post are placed and their potential influence upon value creation in a social media based cause brand community.

4.2.3 Social media platforms (*place*)



"The Tiwi kids are awesome"

- **Supporter response to Organisation A in Value Co-creation, Facebook. Generated zero response.**



"Amazing well done!! THANK YOU xxooxoxo"

- **Supporter response to Organisation B in Value Co-creation, Facebook. Generated zero response.**

This study examined the social media platforms (e.g. Facebook, Twitter, YouTube) for insights into how they influence potential value creation in the Case One (Organisation A) and Case Two (Organisation B) communities. As in the posts above, Facebook was the dominant posting platform in both communities as supporters post mainly to this platform. In fact, the majority of supporters' posts in each community (81%, Organisation A supporters' posts; 77%, Organisation B supporters' posts) were placed on Facebook. This finding accords with earlier cited social network usage statistics (e.g. Facebook, 2015; Nielsen, 2015; Pew Research Center, 2015) that indicate Facebook as the most popular social media platform and underscores other research that finds supporters consider

Facebook as the most effective platform to “get the word out about a cause” (Waggener Edstrom Worldwide & Georgetown University, 2013, p. 7).

This result is unsurprising since both organisations have significantly more followers on Facebook than Twitter (Organisation A, 9,590 Facebook, 5,132 Twitter; Organisation B 57,646 Facebook; 30,100 Twitter). Supporters’ greater use of Facebook in this study might also be explained by Facebook’s asynchronicity that permits users to consider their written posts and to construct and reflect on what to say (Berger & Iyengar, 2013; Maholtra et al., 2013), making it less of a “real time” platform than Twitter (Malhotra et al., 2013, p. 20). Therefore, this research proposes that Facebook’s asynchronicity and its greater popularity make it more conducive to value creation in these social media based cause brand communities.

Strategic disconnect in platform use for value creation

Despite their supporters’ use of Facebook, both organisations posted more to Twitter and in similar proportions of their posts (Organisation A, 53%; Organisation B, 56%) that highlight a strategic disconnect in their platform use to facilitate value. This result is also inconsistent with extant studies (e.g. Dixon & Keyes, 2013; Kaplan & Haenlin, 2010) that emphasise an organisation’s choice of platform is a customer-centric, strategic decision that requires them to adapt their platform choice to suit their customers’ platform use. Certainly, Dixon and Keyes (2013, p. 26) assert: “Fish where the fish are.” Kaplan and Haenlin (2010, p. 65) also argue that “firms should be active where customers are present” and that “choosing the right medium for any given purpose depends on the target group to be reached and the message to be communicated” (2010, p. 65). Moreover, Kaplan and Haenlin (2010) posit that organisations should strategically integrate their choice of platforms and messages into their entire communication plan that comprises offline and online efforts, to ensure all activities are aligned. Therefore this study suggests that both organisations adopt a supporter-centric choice of platforms to increase supporter engagement by increasing their posts on Facebook and decreasing their posts on Twitter. Accordingly, the organisations would then adhere to the fundamental marketing concept that places the customer at the heart of their marketing activities (McKitterick, 1957; Levitt, 1960).

Finally, this study noted that neither Organisation A nor its supporters posted to YouTube during the data collection period. This result is surprising as studies (e.g. Nielsen, 2015; Pew Research Center, 2013; YouTube, 2015) indicate YouTube’s immense popularity. This finding is also inconsistent with other research that demonstrates the power of YouTube to incite supporter action (Waggener Edstrom Worldwide & Georgetown University, 2013) and describes its utility to tell stories that increase attention, interest and establish a deep emotional connection amongst supporters (Aaker &

Smith, 2010). Therefore, this study suggests that Organisation A more actively harnesses YouTube to facilitate supporter value. However, as data collection occurred over two-weeks, Organisation A might have used YouTube outside this period. Nevertheless, the organisations' posting activity and choice of platforms will be explored further with them in Study Two. Table 4.6 below summarises this study's findings into posting platforms.

Table 4.6 *Cross-case analysis, dominant posting platform*

Organisation A Community			Organisation B Community		
The Org A Community (%, All posts)	Organisation A (%, Org A posts)	Supporters (%, Org A Supporter posts)	The Org B Community (%, All posts)	Organisation B (%, Org B posts)	Supporters (%, Org B Supporter posts)
Facebook	Twitter	Facebook	Facebook	Twitter	Facebook
(64%, all posts; 36%, Twitter; Nil, YouTube)	(53% Twitter, 47% Facebook)	(81% Facebook, 19% Twitter)	(63%, all posts; 34% Twitter, 3% YouTube)	(56%, all Org B posts; 35% Facebook, 9% YouTube)	(77%, all Case Two supporter posts; 23% Twitter. Nil YouTube.)

Table developed for this research.

Average number of posts per platform per day

This study also examined participants' daily average number of posts per platform for further insights into supporters' posting thresholds that might influence their interactions and potential value creation and for better understanding of the organisations' posting frequencies in their efforts to facilitate value by engaging supporters. Both organisations posted more on average per day on Twitter than Facebook that was more than their supporters' average number of daily Twitter posts but was less than their supporters' average daily number of Facebook posts. For example, Organisation A posted on average 2.28 times daily and Organisation B, 1.86 times daily on Twitter but their supporters posted to Twitter on average 0.42 times (Organisation A supporters) and 1.4 times (Organisation B supporters) daily. On Facebook Organisation A posted on average 1.07 times per day, Organisation B posted on average 1.14 times per day but their supporters posted on average more frequently at 1.86 times per day (Organisation A supporters) and 4.7 times per day (Organisation B supporters). These results align with this study's earlier findings into participants' platform use that identified Facebook as the most popular social media platform in these communities for value creation. However, the results might also indicate that both organisations respond to their supporters' behavioural logic in platform use. Indeed, the organisations might be reluctant to increase their posts on Facebook that could exceed their supporters' posting thresholds and result in supporters ignoring their posts or leaving the community because of organisational over posting. Value creation opportunities are thus destroyed by over posting.

These results also offer other implications for the organisations' posting strategies since the organisational findings are lower than industry benchmarks. Indeed, the M+R (2015) study of 84 non-profits and more than 7.5 million online actions show that organisations post on average on Facebook 1.1 times per day and tweet 5.4 times per day. However, the M+R (2015) study does not reveal the impact of these posting frequencies upon supporters' potential value creation. The reasons for differences in average daily posts between the organisations and their supporters and the influence upon value creation are unclear from this study and will therefore be explored further with the organisations in Study Two. Table 4.7 below summarises this study's findings into average number of daily posts per platform.

Table 4.7 Cross-case analysis, average number of posts/platform/day*

	Organisation A Community				Organisation B Community			
	Organisation A (32 posts)		Supporters (32 posts)		Organisation B (46 posts)		Supporters (85)	
Platform	Total	Avg Platform/day	Total	Avg Platform/day	Total	Avg Platform/day	Total	Avg Platform/day
Facebook	15	1.07	26	1.86	16	1.14	66	4.7
Twitter	17	2.28	6	0.42	26	1.86	19	1.4
YouTube	0	0	0	0	4	<1/day (0.28)	0	0

*14-day data collection period. Table developed for this research.

This concludes the presentation of findings and discussion of post *form* (language and content), *time* (numbers of posts and timings) and *place* (platform) that this study proposes influence supporters' interactions and thus potential value creation. Next, the following section considers the potential value creation outcomes of participants' posting activity.

4.2.4 Post outcome, potential value creation

This study thus far has considered the numbers of posts and their timings (*time*), post content and language (*form*) and the social media platforms (*place*) on which posts are placed for insights into how these aspects influence value creation in the Case One (Organisation A) and Case Two (Organisation B) communities. The types of interactions that resulted from posts and the potential value creation observed are now examined.

This investigation harnesses service logic (Grönroos & Voima, 2013) that regards the customer (supporter) as the sole creator of value as value-in-use, the organisation as a value facilitator and which depicts value creation in three spheres (Provider, Joint and Customer). In the Provider Sphere, the organisation facilitates value as *Value Facilitation* and no direct interaction occurs with the

customer (supporter). *Value Co-creation* occurs in the Joint Sphere as a result of a direct interaction between the customer and the organisation. In the Customer (Supporter) Sphere the customer (supporter) can generate value independently as *Independent Value Creation* or collectively with other customers (supporters) as *Independent Social Value Co-creation*. In *Independent Value Creation* and *Independent Social Value Co-creation*, interactions between the customer and the organisation are indirect. This study considers value creation as potential since value is subjective, personal and relative to the supporter (Holbrook, 1994, 2006) and its creation can only thus be verified directly with the supporter.

This study revealed that the majority of posts in both communities (Organisation A community, 80%; Organisation B community, 74%) occurred in *Value Co-creation* that indicates a direct (post or click) interaction between the organisations and their supporters. The majority of these direct interactions occurred on Facebook. Organisation A accounted for more Case One (Organisation A) community *Value Co-creation* posts (55%) than its supporters (45%) whereas Organisation B represented a smaller proportion of Case Two (Organisation B) community *Value Co-creation* posts (45%) than its supporters (55%). These results support this study's earlier findings that Organisation A supporters appeared less active than Organisation B supporters.

Posts in *Value Facilitation* were minimal in each community since only six per cent of all Case One (Organisation A) community posts and one per cent of Case Two (Organisation B) community posts occurred in the Provider Sphere where posts are made only by the organisation and do not generate any direct interaction with supporters. All posts in *Value Facilitation* occurred on Twitter. Since the proportion of posts in Value Facilitation was low in each community, this finding infers that most posts in this study generated a direct supporter interaction that establishes the value co-creation platform when the supporter invites the organisation into their sphere and enables the organisations to subsequently influence their value creation (Grönroos & Voima 2013). This result also suggests that the organisations' post resources in terms of *form*, *time* and *place* are generally appropriate to supporters since the organisations' posts mostly result in direct supporter interactions and potential *Value Co-creation*. This finding coincides with several studies (e.g. Adjei et al., 2012; Berger & Milkman, 2012; Kaplan & Haenlein, 2010; Malhotra et al., 2012, 2013) that as earlier identified find that posts that are customer (supporter) centric in their content, platform and timeliness are important for customer (supporter) engagement.

This study identified that Organisation B supporters interact with each other in *Independent Social Value Co-creation* considerably more than Organisation A supporters, although post interactions in *Independent Social Value Co-creation* were comparatively fewer than in *Value Co-creation* in both

communities. Specifically, only one-fifth of all Case Two (Organisation B) posts occurred in *Independent Social Value Co-creation* compared with 14 per cent of all Case One (Organisation A) posts. Furthermore, one-quarter of Case Two (Organisation B) posts occurred in the Customer (Supporter) Sphere (i.e. in *Independent Value Creation* or *Independent Social Value Co-creation*) compared to 14 per cent in Case One where supporters do not post at all in *Independent Value Creation*. These results might reflect that both communities are organisation-sponsored rather than member-initiated (Gummerus et al., 2012; Mangold & Faulds, 2009; Porter, 2004). Indeed, a *member-initiated* community might result in a larger proportion of posts in *Independent Social Value Co-creation* and appears worthy of future investigation into value creation.

Supporters appear keen to collaborate and co-create value

Collectively these results suggest supporters are keen to collaborate and co-create value. Certainly, the Waggener Edstrom Worldwide and Georgetown University (2013) study revealed the primary reason individuals interact with causes (e.g. *liking* them on Facebook or sharing cause related information and links with their social networks) is to influence others to care about the causes that are important to them. Since influencing others is characteristic of impression oriented social value (Holbrook, 1994, 2006) and potentially, morally oriented altruistic value, supporters might be eager to co-create value by collaborating with the organisations in *Value Co-creation* or with other supporters as *Independent Social Value Co-creation* to influence others and realise this value.

This finding also suggests that supporters are keen to satisfy their basic need for emotional connection, consistent with McMillan and Chavis (1986) who identify emotional connection as a fundamental human desire that is satisfied by communities' characteristic offering participants membership, influence, integration and fulfilment. This result also aligns with Apicella and colleagues (2012) who posit all communities are social networks stimulating the formation of human friendships that are frequently defined by co-operation (Hruschka, 2010) and which enable friends to learn from and influence each other in cultural transmission (Boyd & Richerson, 1996).

This result might also stem from the power of the cause brand that allows supporters to realise other types of value (e.g. altruistic value, Holbrook, 1994, 2006) and to generate wellbeing from meaningfulness and happiness (Seligman, 2011) that might not otherwise be generated in a commercial brand community. This study thus proposes that the three markers of a brand community (i.e. consciousness of kind, shared rituals and traditions and a sense of moral responsibility) proposed by Muniz Jr. and O'Guinn (2001) are potentially magnified by the cause

brand. This contention might thus further explain supporters' enthusiasm to collaborate and co-create value.

Supporters' apparent keenness to collaborate and co-create value might also result from the organisations' provision of concrete, pro-social goals that boost supporters' personal happiness. For example, Organisation A requests supporters to donate books for distribution to Indigenous communities and Organisation B enables supporters to fund gifts (e.g. goats) that sustain future income for African families. This finding aligns with research by Rudd, Aaker and Norton (2014) who find that providing concrete framed rather than more abstractly framed pro-social goals (e.g. general fundraising with no specific tangible goal attached), generates greater personal happiness for individuals. Therefore, the result might also stem from the happiness generated from social and altruistic value that extends from the organisations providing their supporters with concrete, pro-social goals. However, this study proposes that all these scenarios are underpinned by technology that empowers individuals to engage, interact and co-create value (Prahalad & Ramaswamy, 2000, 2003, 2004; Ramaswamy 2008, 2011) and enables them to connect, co-operate and commune with others in online communities without boundaries or barriers. Table 4.8 below summarises this study's findings into posts by value creation sphere.

Table 4.8 Cross-case analysis, posts by value creation sphere (% , all posts*)

Provider Sphere		Joint Sphere				Customer Sphere			
Value Facilitation		Value Co-Creation				Independent Value Creation		Independent Social Value Co-creation	
Org. A	Org B	Case One (The Org A Community)		Case Two (The Org B Community)		Org A Supporters	Org B Supporters	Org A Supporters	Org B Supporters
4 (6%)	2 (1%)	51 (80%)		97 (74%)		0 (0%)	6 (5%)	9 (14%)	26 (20%)
		Org A	Supp	Org B	Supp				
		(% , All VCC posts)							
		28 (55%)	23 (45%)	44 (45%)	53 (55%)				

*Org. A community, 64 posts; Org. B community, 131 posts. Table developed for this research.

4.3 Strategic implications, post resources and value creation

4.3.1 Organisational engagement in facilitating supporter value

This study revealed several other insights into participants' engagement in the Case One (Organisation A) and Case Two (Organisation B) communities. First, the results that indicate the majority of posts in this study occurred in direct interactions between the organisation and supporters in potential *Value Co-creation* and were organisationally initiated, highlight the importance of *organisational* resources (e.g. the *form*, *time* and *place* of posts) that together with processes (practices) generate supporter engagement. The findings also reflect that the

organisational role as a service provider and value facilitator requires its own engagement that is *Organisational Engagement*. Indeed, in this study *Organisational Engagement* appeared to precede Customer (Supporter) Engagement and all types of potential value creation (i.e. *Value Co-creation*, *Independent Value Creation* and *Independent Social Value Co-creation*). This might be because both communities are organisationally sponsored. This research thus suggests that *Organisational Engagement* occurs when the organisations provide resources (e.g. posts, website) and processes (e.g. practices) that supporters potentially harness in either direct interactions with the organisation in *Value Co-creation* or in indirect interactions in *Independent Value Creation* or *Independent Social Value Co-creation*.

Organisational Engagement appears under attended in previous research (e.g. Brodie et al., 2011a; 2011b, 2013; Vivek et al., 2012) that focuses upon *Customer Engagement* described as involving “specific interactive experiences between consumers and the brand and/or other members of the community ... comprising cognitive, emotional and or behavioural dimensions...” (Brodie et al., 2013, p. 107). Furthermore, Brodie and colleagues (2011a, 2013) cite customer participation and involvement as amongst *Customer Engagement* antecedents and customer commitment and trust as *Customer Engagement* consequences. By comparison, but akin to the *Customer Engagement* description in Brodie et al. (2011a, 2013), this research proposes that in the organisation-sponsored communities under examination, *Organisational Engagement* precedes *organisational* (rather than *customer/supporter*) participation and involvement, and value creation is a consequence. This study also proposes *Customer Engagement* mediates *Organisational Engagement* and *value creation* that is also organisationally beneficial since organisational value is derived from supporter (customer) value (Achrol & Kotler, 2012; Grönroos 2008; Kotler 1972; Lusch & Vargo, 2006). This study thus proposes *Organisational Engagement* as an organisational strategy to facilitate value. However, future research might investigate the extent to which *Organisational Engagement* occurs in *member-initiated* communities. Figure 4F below depicts this study’s proposed association of Organisational Engagement, Customer Engagement and Value Creation.

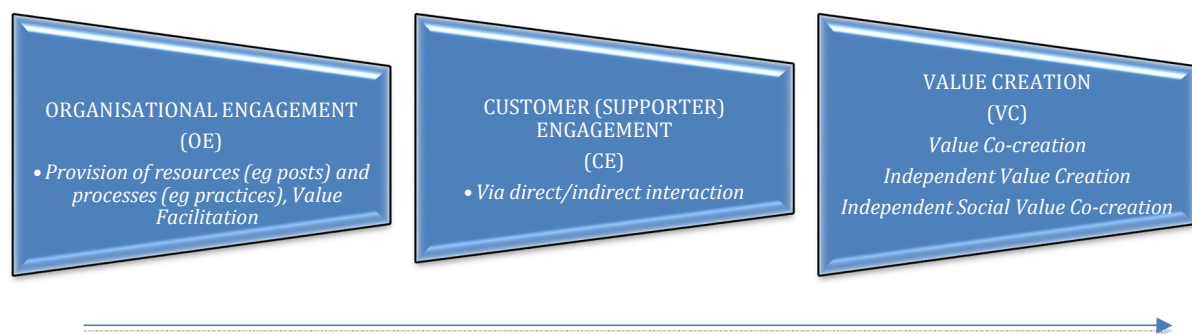


Figure 4F: Value creation in an organisation-sponsored social media based cause brand community (Developed for this research)

Customer Engagement expanded to include Independent Value Creation

This study's finding that Customer (Supporter) Engagement via a supporter's post or click can result in *Independent Value Creation* where no *direct* interaction occurs between the organisation and supporters, expands previous *Customer Engagement* interpretations that describe *Customer Engagement* occurring in only "interactive, co-creative customer experiences" (Brodie et al., 2011a, p. 260). Since *Independent Value Creation* is often invisible (Grönroos & Voima, 2013) when supporters create value by reflecting on a past or present post or by contemplating a future post, this study proposes that Customer Engagement might also be frequently unseen. However, this study indicates supporters co-create value independently with other supporters as *Independent Social Value Co-creation* that aligns with the definition of *Customer Engagement* by Brodie and colleagues (2013, p. 107) as "interactive experiences between consumers and/or other members of the community" but also extends the authors' interpretation by specifying the type of "between consumer" (Brodie et al., 2013, p. 107) interaction and value creation (i.e. *Independent Social Value Co-creation*).

The extent of customer (supporter) engagement and appropriateness of post resources

The *extent* of supporters' engagement might also trigger value creation and be influenced by the *appropriateness* of a participant's resources and processes to other participants. For example, when the organisation's resources and processes are *somewhat* appropriate to supporters in potential *Value Co-creation*, supporters will interact with the organisation via a post or click and establish the *Value Co-creation* platform (Grönroos & Voima, 2013). However, when the organisation's resources are *highly appropriate*, supporters will both interact *and* merge them with their own resources and processes to co-create value. Similarly, this study considers the appropriateness of a *supporter's* resources and processes to another supporter will determine a supporter's interaction and if the *Independent Social Value Co-creation* platform is established and whether value is created as *Independent Social Value Co-creation*. Therefore, this research proposes the extent of supporters' engagement is associated with the *appropriateness* to supporters of a participant's resources and processes and thus extends previous *Customer Engagement* interpretations (e.g. Vivek et al., 2012; Brodie et al., 2011a, 2013) that focus upon the *Customer Engagement* antecedent of involvement, the "perceived relevance associated with a heightened level of interest and caring" (Vivek et al., 2012, p. 133).

This study could not discern if value is actually created since value is subjective, personal and relative to the supporter (Holbrook 1994, 2004, 2006). Indeed, supporters' preferred value-linked experiences are explored in Study Three. It also did not reveal other *Customer Engagement*

antecedents cited by Brodie and colleagues (2011a) such as *flow*, “the holistic sensation that people feel when they act with total involvement” (Csikszentmihalyi, 1975, p. 36 in Brodie et al., 2011b, p. 261) and *rapport* that is “the perceived level of harmonious, empathetic, or sympathetic connection to another, which is viewed in some way as congruent to the self” (Brooks, 1989 in Brodie et al., 2011b, p. 261). Studies Two and Three might also offer insights into the prominence of *flow* and *rapport* in organisations’ strategies to facilitate value.

4.3.2 Strategic Opportunities

The findings into post resources also highlight a number of strategic organisational opportunities. Principally, this study suggests the organisations strategise to increase supporters’ post *initiation* that might also nurture engagement between supporters and *Independent Social Value Co-creation*. Organisation A might also synchronise its post timings with supporters and both organisations could increase their use of Facebook to also enhance their value facilitation efforts. Table 4.9 below summarises these opportunities.

Table 4.9 Post resources, strategic implications for organisations’ facilitation of supporter value

	Time		Form		Place	Value Creation
	Numbers of posts	Timings	Content	Language	Platforms	
Org A	> Supp Initiators	X	√	-	X	Value Co-creation dominant
Org B	< Supp Initiators	√	√	√	X	Value Co-creation dominant
Opportunity	Increase supporter engagement, post initiation	Org A to synchronise	OK	Org A to monitor	Increase use of Facebook	Nurture between supporter engagement, Independent Social Value Co-creation

√ Synchronised X Not Synchronised **Table developed for this research.**

4.3.3 The tripartite components of post resources for value creation

Finally, Figure 4G below depicts the three components of post resources and their influence upon value creation in the Case One (Organisation A) and Case Two (Organisation B) social media based cause brand communities. However, this study notes that following Grönroos and Voima (2013), value creation occurs when a supporter merges *both* resources (posts) and processes (practices) of an organisation or another supporter with their own. Therefore, the following only indicates the contribution of posts to value creation.

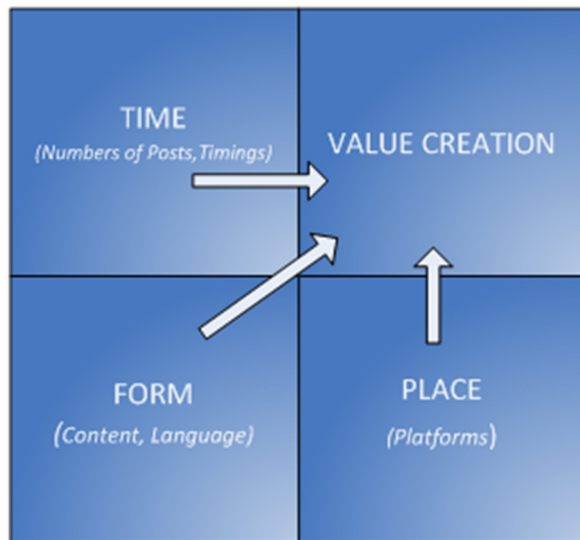


Figure 4G: The tripartite components of post resources for value creation in the Case One and Case Two social media based cause brand communities. Developed for this research.

This concludes the findings and discussion of Study One’s investigation into Posts. A summary of key findings is presented in Table 4.10 that follows.

4.4 Key findings, Study One (posts)

Several key findings were revealed in this study’s investigation into posts that sought to answer the overarching research question RQ1: “How is value created in a social media based cause brand community?” and specifically RQ1a: “How do posts influence value creation in a social media based cause brand community?” Table 4.10 below summarises this study’s key findings. The findings suggest that participants employ post resources in different ways in value creating interactions by varying their time, form and place. While value creating interactions appeared more likely when these components (i.e. time, form and place) were holistically appropriate to participants, closer scrutiny upon each component provided additional insights.

Time (numbers of posts, timings)

The numbers of participants’ post resources suggested participants’ different levels of value creating activity and engagement. The Organisation B community was most active, and its supporters employed a greater number of post resources than Organisation B that indicated their potential engagement with the community. However, the numbers of posts did not appear to correlate with community size.

The organisations facilitated value by posting regularly, although their posting frequency was less than industry averages. The organisations also generated additional direct value creating interactions

by employing post resources to respond to its supporters. They also facilitated value differently since Organisation A, unlike Organisation B, did not always synchronise its posts with supporters. The salience of other post resource components (e.g. form, place) for value creation in this study was also highlighted when large numbers of organisational posts did not always result in similar level of supporter responses.

Form (content, language)

Synchronicity of post resource content appeared required in these brand communities for direct value creating interactions since the content of participants' post resources surrounded the core missions of each cause. To facilitate value, the organisations sometimes tailored the content of their post resources to address other strategic imperatives (e.g. Organisation A's emphasis of industry partnerships). The organisations also generally customised their post resource content across different platforms since post replication (same post theme, different platform) was limited. Only the organisations replicated posts.

Participants employed various types of language (e.g. length, tone, recurrent words) in their post resources that suggested value creation was influenced differently by the transfer of meaning. Even though most posts were on Facebook that permits longer posts, participants varied in post lengths that indicated value creation via language might be influenced by participants' different goals, emotions, norms/identity factors and quality of communication. These factors also potentially influence supporters' direct value creating interactions with other supporters since supporters were more verbose when communicating with each other than with the organisations. Language via post length might therefore influence value creation according to the participants involved in dialogue.

Value creation might also be influenced by supporters' concern for self-enhancement and/or time poverty. For example, Organisation A supporters were more concise, and could thus be less concerned about self-enhancement and more time pressured. The organisations facilitated value differently since Organisation B provided posts that were more similar in length to its supporters than Organisation A.

A positive tone seemed conducive to value creation in these brand communities since all participants predominantly employed a positive tone. It was unclear if value destruction occurred from negative post tone that might also stem from a larger volume of posts.

The organisations appeared to facilitate value by strategically focusing their posts (e.g. Organisation A, industry partnerships; Organisation B, brand) since their most employed words were "bookshop" (Organisation A) and "Organisation B" (Organisation B). In creating value, supporters most used

“great” (Organisation A supporters) that indicated their enthusiasm and the community’s positive ambience and “you” (Organisation B supporters) that suggested some potential division between supporters. To facilitate value, Organisation A might maintain the positive ambience of the Organisation A community. Organisation B could encourage supporters’ use of “we” rather than “you” to strengthen supporters’ post resources and potential value creation.

Place (platform)

Supporters employed more of their post resources in value creating interactions to Facebook but the organisations applied most to Twitter. This result highlighted a strategic disconnect in participants’ platform use for post resources in value creation. All organisational posts that did not generate a direct supporter interaction (i.e. *Value Facilitation*) occurred on *Twitter*. Not all platforms were harnessed for post resources in value creation since Organisation A and its supporters did not post to YouTube during the data collection period.

Outcome, value creation

Supporters appeared keenest to collaborate and co-create value with the organisations since they employed more post resources in direct value co-creating interactions. As few organisational posts failed to generate a direct supporter interaction (i.e. they were in *Value Facilitation*), the organisations seemed to provide resources that were generally suitable to their supporters. However, supporters’ propensity to co-create value might also be due to empowering technology, the fundamental desire to connect, the power of the cause brand and the organisations’ provision of pro-social, concrete goals.

Finally, Organisational Engagement (OE) was antecedent to Customer Engagement (CE) in this study. CE also occurred in a range of value creative contexts (i.e. *Value Facilitation*, *Independent Value Creation*, *Independent Social Value Co-creation* and *Value Co-creation*). The extent of CE appeared associated with the *appropriateness* of participants’ resources and processes to other participants than involvement as cited in previous studies. This research proposes that when resources and processes are *somewhat* appropriate, supporters will interact via a post or click and establish the value co-creation platform. However, when resources and processes are *highly* appropriate, supporters are considered to interact and merge their own resources and processes in value creation.

Table 4.10: Cross case analysis key findings (posts)

Section reference	Research Dimension	Key Findings
Time 4.2.1	<i>Numbers Of posts</i>	<ul style="list-style-type: none"> Quantities of posts suggest different levels of value creating activity and engagement. Organisations facilitated direct value creating interactions by employing post resources in response to supporters. Organisations initiated most post resources and thus drove value creation. Numbers of posts did not appear to correlate with community size. A supporter threshold for receiving posts was thus anticipated.
	<i>Timings</i>	<ul style="list-style-type: none"> The organisations facilitated value by providing post resources regularly but less than industry averages and differently (e.g. Org. A's posts not always synchronised with its supporters). Other post resource components (e.g. form, place) seemed important for value creation. Large numbers of posts did not guarantee equivalent supporter response.
Form 4.2.2	<i>Content</i>	<ul style="list-style-type: none"> Synchronicity of post resource content appeared required for value creation. Organisations facilitated value by sometimes tailoring their post content to address other strategic imperatives and customising content for different platforms.
	<i>Language (Length; Tone; Recurrent words)</i>	<ul style="list-style-type: none"> Participants used different types of language in their post resources for meaning. Language might thus influence value-creating interactions in a variety of ways. <i>Post length:</i> Varied post lengths suggested value creation via language is influenced by participants' different goals, emotions, norms/identity factors and quality of communication, by the participants involved in dialogue and by supporters' concern for self-enhancement and/or time poverty. Organisations facilitated value differently since Org. B posts, more similar in length to its supporters than Org. A. <i>Tone:</i> A positive tone seemed conducive to value creation. It was unclear if value destruction occurred from negative post tone that might also stem from a larger volume of posts. <i>Recurrent Words:</i> The organisations appeared to facilitate value by strategically focusing their posts (e.g. Org. A, industry partnerships; Org. B, their brand). To facilitate value, Org. A might maintain positive ambience of its community. Org. B might encourage supporters' use of "we" rather than "you" to strengthen supporters' post resources and potential value creation.
Place 4.2.3	<i>Platform</i>	<ul style="list-style-type: none"> Supporters employed more of their post resources in value creating interactions to Facebook, but the organisations applied most, to Twitter. This highlighted a strategic disconnect in participants' platform use for post resources in value creation. All organisational posts in <i>Value Facilitation</i> occurred on <i>Twitter</i>. Not all platforms are always harnessed to generate value-creating interactions.
Outcome, Value Creation 4.2.4	<i>Type</i>	<ul style="list-style-type: none"> Supporters appeared keenest to collaborate and co-create value with the organisation as most post resources employed in direct value co-creating interactions. The organisations seemed to provide resources that were generally suitable to their supporters since few organisational posts failed to generate a direct supporter

Section reference	Research Dimension	Key Findings
		<p>interaction.</p> <ul style="list-style-type: none"> Supporters' propensity to co-create value might also be due to empowering technology, the fundamental desire to connect, the power of the cause brand and the organisations' provision of pro-social, concrete goals.
	Engagement	<ul style="list-style-type: none"> Organisational Engagement (OE) was antecedent in this study to Customer Engagement (CE) that occurred in a range of value creation contexts. The <i>extent</i> of CE appeared associated with the <i>appropriateness</i> of participants' resources and processes to other participants, rather than involvement, cited in previous studies. This research proposes that if resources and processes are <i>somewhat</i> appropriate to supporters, they will interact via a post or click and establish the value co-creation platform. If <i>highly</i> appropriate, supporters will interact and merge their own resources and processes in value creation.

Table developed for this research.

4.5 Conclusion

This chapter has presented the findings and discussion of Study One's investigation into *Posts* that sought to answer the overarching research question RQ1: "*How is value created in a social media based cause brand community?*" and specifically RQ1a: "*How do posts influence value creation in a social media based cause brand community?*" The study suggests that posts are participant resources that influence value creation in a social media based cause brand community by their appropriateness to supporters in *form* (content, language), *time* (numbers of posts and timings) and *place* (platform). However, this study could not discern if one aspect is more important than other. Rather, it proposes that all three aspects of posts combine synchronistically with processes in value creation.

This concludes Study One (*Posts*). Next, Chapter Five presents the findings and discussion of Study One's companion investigation into *Practices*.

5. Study One (Practices)

5.1 Introduction

The previous chapter examined how value is created via *posts* to address RQ1a “*How do posts influence value creation in a social media based cause brand community?*” This chapter now presents the findings and discussion into the organisations’ and supporters’ use of *practices* that are defined as “linked and implicit ways of understanding, saying and doing things ...” (Schau et al., 2009, p. 31) to answer the following research questions

RQ1b: “*How do cause organisations employ practices to facilitate value?*”

RQ1c: “*How do supporters of a social media based cause brand community employ practices to create and co-create value?*”

As described in Chapter Three, this study harnesses service logic (Grönroos & Voima, 2013) because it enables specificity and thus deeper insights into participants’ roles and their relative importance in value creation. Service logic considers the customer (supporter) as the sole creator of value as value-in-use and the organisations as value facilitators who provide supporters with resources (e.g. posts) and processes (e.g. practices) for their potential value-in-use. Service logic depicts value creation in three spheres: Provider, Joint and Customer (Supporter) as shown in Figure 5A below.

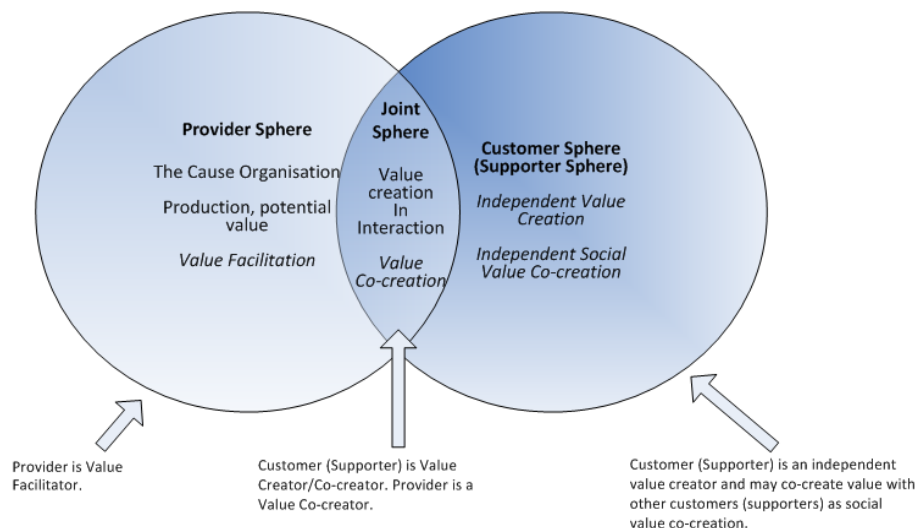


Figure 5A: The value creation spheres in service logic (Grönroos & Voima, 2013)

In the Provider Sphere, the organisation facilitates value as *Value Facilitation* and no direct interaction occurs with the customer (supporter). In the Joint Sphere, *Value Co-creation* occurs as a

result of a direct interaction between the customer and the organisation. In the Customer (Supporter) Sphere the customer (supporter) can generate value independently as *Independent Value Creation* or collectively with other customers (supporters) as *Independent Social Value Co-creation*. In the Customer Sphere, interactions between the customer (supporter) and the organisation are indirect in both *Independent Value Creation* and *Independent Social Value Co-creation*.

Practices as processes

Following Grönroos and Voima (2013) value creation occurs when a supporter merges their own resources (e.g. posts) and processes (e.g. practices) with those of the organisation (in *Value Co-creation*) or another supporter (in *Independent Social Value Co-creation*) following a direct (in *Value Co-creation*) or indirect interaction (in *Independent Social Value Co-creation*) with the organisation. This investigation thus involved examining all posts in (or 'tweets' on Twitter), the discrete Internet entries that might contain text, an image, emoticon, video and/or links) in each community over a two-week period, to deductively seek evidence of sixteen practices from five different practice categories that were drawn from previous studies (e.g. Schau et al., 2009, Echeverri & Skålen, 2011). However, where Schau et al. (2009) and Echeverri and Skålen (2011) consider practices only in value co-creation and do not distinguish participants' roles and their relative importance in value creation, this study enabled by its use of service logic, identifies practices employed by all participants in a range of value creation contexts.

Distinguishing practices

As identified in Chapter Three, a coding instrument for practices was developed from the practice descriptions provided by Schau and colleagues (2009) and Echeverri and Skålen (2011) to guide the identification of practices in this research. The following provides a brief description of each practice and how they were indicated in this research.

Social Networking (*Welcoming, Empathising, Governing, Helping*)

Social Networking practices that create, enhance and sustain ties amongst brand community members (Schau et al., 2009) comprised the practices of *Welcoming*, *Empathising* and *Governing* as proposed by Schau and colleagues (2009) and the additional practice of *Helping* that was offered by Echeverri and Skålen (2011) but was previously uncategorised. Echeverri and Skålen (2011) also identified *Greeting* that this research treated as *Welcoming*.

Following Schau et al. (2009) and Echeverri and Skålen (2011), *Welcoming (Greeting)* described the process of saluting new supporters beckoning them into the fold and assisting in their brand learning and community socialisation. *Welcoming (Greeting)* was indicated by use of words such as “welcome” and phrases of salutation. Schau and colleagues (2009) describe the practice of *Empathising* as lending emotional and/or physical support to other members. In this research, *Empathising* was indicated by participants’ use of supportive words and phrases. *Governing* articulates the behavioural expectations within the brand community (Schau et al., 2009) and was indicated in this research by participants’ use of instructional words and phrases.

Impression Management (*Evangelising, Justifying*)

Impression Management practices as those which extend an external, outward focus in creating favourable impressions of the brand and comprise *Evangelising*, sharing the brand’s good news and inspiring others to use and *Justifying* that deploys rationales for devoting time and effort to the brand (Schau et al., 2009). In this research *Evangelising* was identified by participants’ use of words and phrases that describe the sharing of positive brand stories and news. *Justifying* was identified by participants’ use of expressions that rationalise their investment of time, effort or money in the cause brand.

Brand Use (*Customising, Grooming, Commoditising, Informing*)

Brand Use practices are those that improve or enhance the use of the focal brand and include the practices of *Customising*, that is modifying the brand to suit group-level or individual needs; *Grooming*, caring for the brand and *Commoditising* that is distancing and/or approaching the marketplace that might be directed at other members (e.g. you should sell/should not sell that) at the organisation (e.g. you should fix this/do this/change this) (Schau et al., 2009). This research added *Informing* to the Brand Use category, an unclassified practice offered by Echeverri and Skålen (2011), which describe participants’ advising general data (e.g. facts, figures, information) about the community’s activities and/or the focal brand.

In this research *Customising* was indicated by participants’ suggestions for the brand. Participants’ use of *Grooming* was signalled by expressions that relate to brand care. *Commoditising* was indicated by participants’ use of words and phrases that infer transforming the cause into something else and *Informing* was identified when participants share information about the cause and its activities.

Community Engagement (*Documenting, Badging, Milestoning, Staking*)

Community Engagement practices reinforce members' escalating engagement with the brand community and include *Documenting* that details the brand relationship journey in a narrative way and is often anchored by and peppered with milestones; *Badging*, the practice of translating milestones into symbols; *Milestoning* that is the practice of noting seminal events in brand ownership and consumption and *Staking*, the practice of recognising variance within the brand community membership. In this research, *Documenting* was indicated by participants' use of words and phrases that describe the brand relationship. *Badging* was identified by references to tangible symbols or badges. *Milestoning* was indicated by participants' expressions that highlight the key events of the cause brand and *Staking* was shown by words and phrases that indicate differences amongst community members.

Transactional Collaboration (*Delivering, Charging*)

This research assigned a new category of *Transactional Collaboration* to accommodate the final two practices of *Delivering* and *Charging* that were originally offered by Echeverri and Skålen (2011) but were uncategorised. The practice of *Delivering* references the delivery of community activities and *Charging* describes the practice of payment for community related activities. In this research *Delivering* was indicated by references to the delivery of advocacy, revenue or relationship building activities in the cause community. *Charging* was identified by expressions that related to revenue generating transactions in the social media based community. Appendix E (Tables E1, E2) provides a summary of practices, definitions and indicators used in this research.

Organisation of chapter

The remainder of this chapter is organised as follows. The next section (5.2) presents and discusses this study's findings into the use of practices by the organisations and their supporters and examines *the numbers of practices in each type of value creation* (5.2.1), *participants' proportional use of practices* (5.2.2), *types of practices employed and their implications* (5.2.3); *practice range and categories* (5.2.4), *practice interactions and implications* (5.2.5), *absent practices* (5.2.6), *practice physiology* (5.2.7) and finally the *value amplification of practices* (5.2.8). A summary of Key Findings (5.3) and a Conclusion (5.4) are also provided.

5.2 Findings

5.2.1 Numbers of practices by value creation sphere

This study first examined the number of practices employed by the organisations and their supporters by the three value creation spheres (Provider, Joint and Customer (Supporter)). This analysis provided insights into the use of practices in the predominant types of value creation.

Numbers of practices in the Joint Sphere: Value Co-creation



“Coming up on Aug 10 Morning Tea with @(name withheld) at (name withheld) Bookshop.”

- Organisation A post (VCC#30) in Value Co-creation on Twitter evidencing Informing. Generated two Retweets.



“In Brazil & Cambodia we found that companies supplying sugar to Pepsi have robbed farmers of their rights and kicked them off their land”

- Organisation B post (VCC#20) in Value Co-creation on Twitter evidencing Evangelising. Generated 18 Retweets, three Favourites, zero Replies/Mentions.

In the posts above, the organisations employ practices that generated direct supporter interactions via a subsequent post or click and were thus in potential *Value Co-creation* in the Joint Sphere. In fact, the majority of practices in both communities (81%, Organisation A community and 78%, Organisation B community) occurred in *Value Co-creation* that results from direct interactions via a post or click between the organisations and their supporters. This finding supports this study’s earlier results (Chapter Four) that indicated the majority of posts were also in *Value Co-creation* in the Joint Sphere.

Numbers of practices in the Customer (Supporter) Sphere

A considerably smaller proportion of practices (14%, Organisation A community; 21%, Organisation B community) occurred in *the Customer (Supporter) sphere* either in *Independent Value Creation* or *Independent Social Value Co-creation*. Supporters’ use of practices in the Customer (Supporter) sphere results from indirect interactions with the organisation. In *Independent Social Value Co-creation*, value creation results from interactions between supporters. This result suggests that supporters potentially harness more *organisational* resources and processes to co-create value with them than harnessing the resources and processes of their fellow supporters. This result echoes this study’s earlier proposition (Chapter Four) that supporters were more willing to co-create value with the organisation than each other.

Supporters' practices in the Customer (Supporter Sphere): Independent Value Creation



"JUST BECAUSE THE MEDIA HAVE NOT CONTINUED ON WITH THE SENSATIONALISM OF THE HURRICANE AND FURTHER DEVESTATION (SIC) IN THE PHILIPINES (SIC) DOES NOT MEAN THAT IT IS ALL OVER...SPARE A thought AND A SMALL DONATION TO HELP ORGANISATION B CONTINUE HELPING THOSE THAT HAVE NOTHING NOW"

- Organisation B Supporter Post (VC#1) in Independent Value Creation on Facebook evidencing Informing. Generated no response.

The above post by an Organisation B supporter is in *Independent Value Creation* since the supporter creates the post independently. In other words, the post is not in interaction with either Organisation B or other supporters and did not generate any response. In this post, the Organisation B supporter employs *Informing* to tell the community about the after effects of Typhoon Haiyan.

During the data collection period, only Organisation B supporters employed practices in *Independent Value Creation* that represented three per cent of all practices in the Organisation B community. However, this result is potentially under-represented since only *visible* interactions are observable that is consistent with Grönroos and Voima (2013) who assert that customer (supporter) value emerge in interactions that might be mental as well as visible as the customer (supporter) reflects on their past, present and future experiences in the community. Therefore, this finding might not indicate all supporters' *indirect* interactions and thus practices with the organisations in *Independent Value Creation* because these interactions are sometimes invisible.

Supporters' practices in the Customer (Supporter Sphere): Independent Social Value Co-creation



"Come along to book launch of Yolnu Sign Language – Friday 2 Aug @Organisation A"

-Organisation A Supporter post (ISVC#1) in Independent Social Value Co-creation on Twitter evidencing Informing. Generated one Retweet, zero Favourites, zero Replies.



"Thank you (name withheld) for bringing some insanity to the debate."

-Organisation B Supporter post (ISVC#95) in Independent Social Value Co-creation on Facebook in response to Organisation B Supporter post, evidencing Informing. Generated no further response.

The above posts show supporters' use of practices in *Independent Social Value Co-creation* that indicate an indirect interaction with the organisation but a direct interaction with other supporters. In the first post an Organisation A supporter employs *Informing* to invite fellow supporters to an event. This post resulted in one Retweet by another supporter. The second post indicates an Organisation B's supporter use of *Informing* in a post that was in response to another supporter's post in a somewhat political debate about a former Organisation B global ambassador who had promoted an Israeli soft-drink company.

The low numbers of practices identified in this study in *Independent Social Value Co-creation* mirrors the similarly few posts in this type of value creation, (Chapter Four). This finding thus represents a potential opportunity for the organisations to implement strategies to increase engagement between supporters and *Independent Social Value Co-creation*.

Numbers of Practices in the Provider Sphere: Value Facilitation



"Thanks for your support. Our Organisation A team is here at Tiwi Islands running literacy workshops with (three names withheld)"

- Organisation A post (VF#1, Case One) in Value Facilitation on Twitter evidencing Documenting and Informing. Generated no interaction.



"Typhoon Haiyan: Can Philippines build back better? (With link)"

- Organisation B post (VF#1, Case Two) in Value Facilitation on Twitter, evidencing Informing. Generated no interaction.

The posts by Organisations A and B above generated no supporter interaction and are thus examples of practices employed in *Value Facilitation* that occurs in the Provider Sphere. The proportion of all practices in *Value Facilitation* was low in both communities (5%, Organisation A community; 1%, Organisation B community) but lowest in the Organisation B community. As only the organisations employ posts or practices in the Provider Sphere in *Value Facilitation*, this result indicates that only a small number of practices failed to generate a direct supporter interaction since practices in *Value Facilitation* result in no direct supporter interaction. In fact, the majority of organisational practices (91% Organisation A, 95% Organisation B) generated a direct supporter interaction in *Value Co-creation*, that is positive because the organisations employ practices that mostly generate a direct supporter interaction that enables them to enter their supporters' value creation spheres and influence their supporters' value creation (Grönroos & Voima, 2013). This finding suggests the organisations generally respond to their supporters' behavioural logic (Grönroos & Voima, 2013) by providing them with resources (e.g. posts) and processes (e.g. practices) that generate potentially value co-creating direct interactions. Therefore low numbers of practices in *Value Facilitation* is positive for value creation in these communities.

Overall, the Organisation A community evidenced considerably less practices (128) than the Organisation B community that indicated 213 practices. This result echoes this study's earlier finding (Chapter Four) that found participants in the Organisation B community more actively harness post resources in value creating interactions than participants in the Organisation A community. Table 5.1 below provides cross case analysis of practices by value creation sphere. Appendix F (Tables F1, F2)

provides summary data tables of practices by practice type, value creation sphere and platform that were identified in this research.

Table 5.1 Cross-case analysis, practices by value creation sphere (% total practices*)

Provider Sphere		Joint Sphere				Customer Sphere			
Value Facilitation		Value Co-Creation				Independent Value Creation		Independent Social Value Co-creation	
The Organisations ⁺		The Organisations & Supporters				Supporters			
Case One	Case Two	Case One		Case Two		Case One	Case Two	Case One	Case Two
6 (5%)	2 (1%)	104 (81%)		166 (78%)		0 (0%)	7 (3%)	18 (14%)	38 (18%)
		Org A	Supp	Org B	Supp				
		(% Of VCC practices)							
		64 (62%)	40 (38%)	86 (52%)	80 (48%)				

*Case One: 128 practices; Case Two: 213 practices. ⁺Total org practices, Org A, 70; Org B, 88. %, Org practices in Value Facilitation, Org A 8%; Org B practices 2%. Table developed for this research.

5.2.2 Participants' proportional use of practices

This study examined the proportional use of practices by the organisations and their supporters for each type of value creation to understand participants' roles and their relative importance in value creation in these social media based cause brand communities. A number of insights were generated.



"Help @recogniseau 150,000 supporters today! (Link)"

-Organisation A post (VCC#80) in Value Co-creation on Twitter evidencing Evangelising. Generated one Retweet, zero Favourites and one Reply.



"As the sponsor of the half time show, the Super Bowl is Pepsi's biggest day of the year. At a cost of \$8million per minute Pepsi is spending millions on just one game. But the ads won't tell you anything about the people hurt by Pepsi's supply chain. In Brazil and Cambodia, Organisation B found that companies that supply sugar to Pepsi have robbed farmers of their rights and kicked them off their land. Whole communities have lost their main source of food and income. Pepsi can stand up for these farmers, and it has the power to protect their rights, but right now it's not using it. Coke has committed to a zero tolerance policy on land grabs – so why hasn't Pepsi? Make sure everyone watching Pepsi's Super Bowl commercials hears the truth about Pepsi's suppliers. Join our Thunderclap today!"

-Organisation B post (VCC#420) in Value Co-creation on Facebook evidencing Evangelising, Documenting and Informing. Generated 85 Likes, four Comments, 32 Shares.

The organisations' use of practices

The posts above are examples of the organisations' use of practice to drive supporter engagement. In the first post, Organisation A employs *Evangelising* that spreads the brand's good news in *Value Co-creation* on Twitter to garner support for their industry partner, @recogniseau. However the post only generated one Retweet and one Reply. The second post shows Organisation B's use of *Informing*

to share information, *Evangelising* to spread the brand's good news and *Documenting* to record the brand relationship and entice supporters' action to join Organisation B's Thunderclap about land grabs. A Thunderclap is a crowd-speaking platform that enables individuals and organisations to rally people together to spread a message. Instead of donating money, supporters in a Thunderclap donate tweets and social media posts.

Organisation A accounted for a larger proportion of practices (55%) in the Organisation A community compared with Organisation B, which employed 41 per cent of all Organisation B community practices. This result suggests Organisation A drives supporter engagement more than Organisation B since they employ a larger proportion of practices in their social media based brand community. The result also supports this study's earlier finding (Chapter Four) that Organisation A drives engagement more than Organisation B because it initiated considerably more posts than its supporters.

Strategically, Organisation A might drive engagement because the Case One community is smaller and more newly established than the Case Two community and thus requires greater organisational effort to grow. Organisation A might also be less keen than Organisation B to relinquish control in its community even though Fournier and Lee (2009) state that control in brand communities is illusory and Cova and colleagues (2007) assert that ceding control to supporters enhances their engagement. Furthermore, the organisations cited by Fournier and Avery (2011b) that have successfully ceded brand community control (e.g. Nutella, Coca-Cola, Lego), are large, multi-national, commercial enterprises with extensive resources. In contrast, Organisation A is a small, Australian non-profit with limited resources. Nevertheless, the organisations' strategies into leading supporter engagement will be explored further with them in Study Two for further insights into how they facilitate value in these social media based cause brand communities.

Supporters' use of practices



"Speaking about my new book at (name withheld) bookshop on Sat 10 Aug to raise money for @OrganisationA."

- Organisation A Supporter post (VCC#15S) in Value Co-creation on Twitter evidencing Informing. Generated eight Retweets, zero Favourites, zero Replies/Mentions.



"If you boycott Pepsi, then they'll feel the pain; at least a little bit. (Sugar isn't that good for you anyway)."

- Organisation B Supporter post (VCC#44S) in Value Co-creation on Facebook in response to Organisation B post, evidencing Informing. Generated zero Retweets, zero Favourites, zero Replies/Mentions.

The posts above provide two examples of supporters' use of practices in *Value Co-creation*. In the first post, an Organisation A supporter employs *Informing* in *Value Co-creation* on Twitter to share

information about a forthcoming fundraising event. The post generated eight Retweet interactions including one by Organisation A. In the second post, an Organisation B supporter employs *Informing* to share their view about the land grabs issue. Their post was in direct response to an Organisation B post and is thus in *Value Co-creation*. However, it did not generate any other interactions.

Although both organisations and their supporters employed the majority of their practices in *Value Co-creation* (e.g. Organisation A, 91%; Organisation A supporters, 69%; Organisation B, 98%; Organisation B supporters, 64%), supporters in both communities employed a smaller proportion of practices in *Value Co-creation* than the organisations. This result suggests the organisations do not always provide suitable resources and processes for supporters to harness in *Value Co-creation* as the number of organisational and supporters' practices would otherwise be similar. This finding again coincides with Grönroos and Voima (2013) who state the organisations should endeavour to provide resources and processes that are customised to their customer (supporter) behavioural logic. Therefore, the organisations might continue to respond to their supporters' behavioural logic by providing even more appropriate resources and processes (e.g. practices) that supporters will harness in direct interactions with the organisations in potential *Value Co-creation*.



"That's fantastic guys we can't wait till they turn up (name withheld) will be so happy ... we than every 1 (sic) who put there (sic) time into making all the cranes..."

- **Organisation A supporter post in Independent Social Value Co-creation (ISVC#4) on Facebook evidencing Empathising, Documenting and Milestoning. Generated one Like, zero Shares or Comments.**



"Who wants to make a team with me? It doesn't say it has to be done quickly."

- **Organisation B Supporter post in Independent Value Creation (IVC#4) on Facebook evidencing Informing. Generated zero Likes, Shares or Comments.**

The posts above are examples of supporters' use of practices in *Independent Social Value Co-creation* and in *Independent Value Creation*. In the first post, an Organisation A supporter employs *Empathising*, the practice of lending moral support, *Documenting*, the practice of recording the brand relationship and *Milestoning*, the practice of noting seminal events in *Independent Social Value Co-creation* on Facebook when responding to another supporter about a fundraising activity. In the second post, an Organisation B supporter employs *Informing* on Facebook to share information about establishing a team for a forthcoming event. This supporter's post was not in interaction with the organisation and generated no interaction and was thus in *Independent Value Creation*.

Supporters employed 31 per cent (Organisation A supporters) and 36 per cent (Organisation B supporters) of their practices in either *Independent Value Creation* or *Independent Social Value Co-creation* that suggests supporters are more likely to co-create value with their organisations than

independently. However, whether this result is due to the community being organisationally hosted than member-initiated is unclear.

Overall, Organisation A supporters employed a smaller proportion (45%) of all Case One (Organisation A) community practices whereas Organisation B supporters used 59 per cent of all practices in the Organisation B community. This result reinforces this study's earlier finding (Chapter Four) that suggested the Organisation A community is less vital than Case Two (Organisation B) community since Organisation A supporters employed considerably fewer posts than Organisation B supporters. This finding also aligns with Schau and colleagues (2009) who argue that more rather than fewer practices evince a brand community's vitality. This study thus suggests that Organisation A develops and implements strategies to encourage a greater use of practices by their supporters to enhance value creation. Table 5.2 below summarises the cross-case analysis of practices by Value Creation Sphere and participant.

Table 5.2 Cross-case analysis, practices by Value Creation Sphere and participant

		Provider Sphere	Joint Sphere	Supporter Sphere		Total Practices (% All practices)
		Value Facilitation	Value Co-Creation	Independent Value Creation	Independent Social Value Co-creation	
Case One	Organisation A (%, All Organisation A Practices)	6 (9%)	64 (91%)	0 (0%)	0 (0%)	70 (55%)
	Supporters (% All Case One Supporter Practices)	0 (0%)	40 (69%)	0 (0%)	18 (31%)	58 (45%)
	Total (%, Total practices)	6 (5%)	104 (81%)	0 (0%)	18 (14%)	128 (100%)
Case Two	Organisation B (%, All Organisation B Practices)	2 (2%)	86 (98%)	0 (0%)	0	88 (41%)
	Supporters (% All Case Two Supporter Practices)	0 (0%)	80 (64%)	7 (6%)	38 (30%)	125 (59%)
	Total (%, Total practices)	2 (1%)	166 (78%)	7 (3%)	38 (18%)	213 (100%)

Table developed for this research.

5.2.3 Use of practice types and implications

This study considered participants' use of the various types of practices and their implications for value creation in a social media based cause brand community. Participants' use of different types of practices was compared between the organisations and their supporters and between the Case One (Organisation A) and Case Two (Organisation B) social media based communities.



"(We are) honoured to have (our) ambassadors (names withheld) at the 2013 GARMA Festival – the annual celebration of Yolngu (Aboriginal people of north east Arnhem Land), culture presented by clan elders from the Yothu Yindi Foundation (link)"

- Organisation A post (VCC#240) in Value Co-creation on Facebook evidencing Evangelising. Generated five Likes, zero Shares, zero Comment.



"Keep up the good work kids"

- Organisation A Supporter post (VCC#505) in Value Co-creation on Facebook, evidencing Empathising. Generated zero Likes, zero Shares, zero Comments.

The posts above exemplify the different practices most used by Organisation A and its supporters that were *Evangelising* (Organisation A) that shares the brand's good news and *Empathising* (Organisation A supporters), that is the practice of lending emotional and/or physical support.



"We were going to write 'saw this, thought of you,' but instead, we wrote 'I love you.' #Nailedit (link)"

- Organisation B post (VCC#560) in Value Co-creation on Facebook evidencing Informing. Generated 121 Likes, three Comments and 33 Shares.



"Shame will not buy Pepsi anymore"

- Organisation B supporter post (VCC#455) in Value Co-creation on Facebook evidencing Informing. Generated zero Likes, zero Comments, zero Shares.

In contrast, both Organisation B and its supporters mainly used *Informing*, the practice of sharing information about the community's activities and/or the cause brand (adapted from Echeverri & Skålen, 2011). This result suggests a *synchronicity* of processes between Organisation B and its supporters that might be conducive to a greater incidence of value creation and coincides with the assertion by Grönroos and Voima (2013) that organisations should provide resources and processes that match their customer (supporter's) behavioural logic. However, Grönroos and Voima (2013) do not specify whether the resources and processes of the organisation and supporters should be *similar*. In contrast this finding suggests that potential *Value Co-creation* might be fostered if the organisation and its supporters employ similar processes.

Organisations' use of different types of practices and strategic implications



"Tiwi kids are great storytellers. What a joy it's been travelling out with our ambassadors this week to meet them."

- Organisation A post (VCC#110) in Value Co-creation on Facebook evidencing Evangelising, Documenting. Generated 35 Likes, zero Comments, zero Shares.



"Investing in health is an investment in education & employment ... (@namewithheld), image"

Organisation B post (VCC#390) in Value Co-creation on Twitter evidencing Informing. Generated two Retweets, one Favourite, zero Replies/Mentions.

The posts above show the organisations' most employed practices to facilitate value. In the first quote, Organisation A uses *Evangelising*, the practice of spreading the news about its work and

Documenting, the practice of detailing the brand relationship journey in a narrative way to tell the social media based brand community about a visit to one of the remote communities it assists to mitigate Indigenous illiteracy. The use of *Evangelising* by Organisation A is evidenced by its positive language (e.g. “what a joy”) and message content. Organisation A’s employment of *Documenting* is also indicated by its recording of the visit in this post. The second post shows Organisation B’s use of *Informing* to provide information about the link between Indigenous health, education and employment.

The result show the most used practices employed by the organisations are different that suggests the organisations’ varying strategic priorities that might stem from their communities’ different life-cycle positions. Indeed, this study proposes that a social media based brand community’s position in its life cycle, akin to a Product Life Cycle (Wasson, 1974), necessitates certain organisational communication strategies and types of practices. For example, the Organisation A community is relatively new and potentially in the early growth phase of its life cycle that requires Organisation A to focus upon increasing awareness and enticing others to participate in its cause (i.e. use the cause brand). Organisation A fulfils these strategic goals by employing *Evangelising* to spread the brand’s good news and inspire others to support the cause. By comparison, the Organisation B community is more established and potentially in late growth or early maturity. Consequently, Organisation B’s strategic focus might have shifted from *Evangelising* and spreading its good news to *Informing* and strengthening its supporters’ ties by conveying specific information that refines their brand use.

This study proposes that the organisations’ use of *all* practices potentially increases supporters’ awareness, interest and desire to engage with their causes in a process that is more continuous and cyclical than sequential and hierarchical as described in Ray’s (1975) Hierarchy of Effects model. Certainly, the sequential process of Ray’s (1975) model that moves an individual from attention, interest and desire to action appears obsolete in this social media context since supporters are now empowered by access and information (Prahalad & Ramaswamy, 2009) to “pull” information (Dev & Schultz, 2005) by directly interacting with organisations at any time (Dixon & Keyes, 2013). Therefore, the organisations’ choice of practices to facilitate value might be integral to an *ongoing* cycle of supporter engagement rather than a *sequential* communications hierarchy that appears less relevant in these social media based cause brand communities.

Organisations' use of key practices, push and pull strategies



"Want to support @OrganisationA and get some fantastic original artwork for your walls? Auction 4 September. Link."

- Organisation A post (VCC#260) in Value Co-creation on Twitter evidencing Evangelising. Generated four Retweets, zero Favourites, zero Replies/Mentions.



"We are Organisation B"

- Organisation B post (VCC#950) in Value Co-creation on YouTube evidencing Informing. Generated 301 views.

The posts above exemplify the organisations' use of *Evangelising* (Organisation A) and *Informing* (Organisation B) that were their most employed practices. The organisations' use of these practices might also suggest their different *push* and *pull* strategies (Kopp & Greyser, 1987). For example, Organisation A might generally employ a *push* communications strategy where it most frequently offers *Evangelising* as a process to supporters who do not always interact and deny potential *Value Co-creation*. This is reflected in Organisation A's use of *Evangelising* that resulted in considerably fewer interactions (22) and potential *Value Co-creation* than Organisation B's use of *Informing* (37 interactions), its most employed practice. Moreover, Chapter Four indicated that Organisation A supporters are considerably less responsive than Organisation B supporters (i.e. Organisation A supporters 27 response posts to Organisation B supporters 51 response posts) that might also reflect Organisation A's frequent *push* of resources and processes to its supporters and the consequent lack of consistent interaction by Organisation A supporters.

In contrast, Organisation B supporters appeared keen to harness Organisation B's use of *Informing* in potential *Value Co-creation* since Organisation B's use of this practice generated the most number of direct interactions in either community despite Organisation B posting less than its supporters as indicated in Chapter Four. Thus, it seems that Organisation B's use of *Informing* spurs supporter demand that is characteristic of a *pull* communications strategy. This result aligns with Dev and Schultz (2005) and Kaplan and Haenlin (2011) who attest that a *pull* communications strategy is characteristic of social media. Therefore, to increase direct interactions, Organisation A might implement a *pull* communications strategy to further build supporter demand by providing other resources and processes (e.g. *Informing*) to their supporters. The strategies of both organisations to facilitate value will be explored with them in Study Two.

Supporters' use of types of practices and implications



"So awesome. One of my dreams is to visit the Tiwi Islands one day. You guys do such great work!"

- Organisation A supporter post (VCC#28S) in Value Co-creation in response to Organisation A post on Twitter evidencing Empathising. Generated zero Retweets, one Favourite, zero Replies/Mentions.

Supporters' use of different practice types reveals further insights into value creation. For example, Organisation A supporters most used *Empathising*, a Social Networking practice of lending emotional support to other community members. *Empathising* frequently appears emotionally driven as identified by the language in above posts that include words like "awesome" and "great". This result aligns with Schau and colleagues (2009) who argue that Social Networking practices operate in the emotional realm. The finding also suggests that Organisation A supporters create value mostly by generating positive relations within the brand community. However, this result challenges the assertion by Schau and colleagues (2009, p. 34) that Social Networking practices "create, enhance and sustain ties" among brand community members and that their use of *Empathising* reinforce the social or moral bonds within the brand community since Chapter Four suggested that Organisation A supporters are weakly tied. Certainly, Organisation A supporters' use of *Empathising* in this study might simply reflect their personality traits of generosity rather than any intent to build bonds with other supporters. Alternatively, as the Organisation A community is relatively young; supporters' ongoing use of *Empathising* might strengthen ties that are only just being established. In any case, it appeared Organisation A supporters create value by their predominant and positive use of *Empathising* in the Organisation A community. However, whether their use of this practice forges stronger ties is unclear.



"Well done (name withheld) Bookshop in Frankston, great bookshop!"

- Organisation A supporter post (VCC#33S) in response to Organisation A post on Facebook evidencing Empathising, Evangelising. Generated one Like, zero Comments, zero Shares.

In the post above an Organisation A supporter employs *Empathising*, the practice of showing moral support and *Evangelising*, the practice of spreading the brand's good news, in response to an Organisation A post in *Value Co-creation* on Facebook about another brand. Indeed, as identified in Chapter Four (Posts), promoting the brands of other industry or individual supporters accounted for one third of all posts in the Organisation A community. However, this result is also consistent with the assertion by Schau and colleagues (2009) that Social Networking practices move beyond brand boundaries and thus further challenges the proposition of Muniz Jr. and O'Guinn (2001) that brand communities are communities of limited liability.



"Why has Organisation B International allowed ... (name withheld) to remain as an ... ambassador after she has become a global brand ambassador for (company name withheld)? ..."

- Organisation B supporter initiated post (VCC#86S) in Value Co-creation on Facebook evidencing Informing. Generated zero Likes, three Comments, zero Shares.

The post above indicates an Organisation B supporter's use of *Informing*, the Brand Use practice of sharing information in a post that challenges Organisation B about their Global Ambassador. The frequent use of *Informing* by Organisation B supporters exemplifies both their pro-activity in the community and engagement with the Case Two cause brand. This finding aligns with Schau and colleagues (2009, p. 35) who state that Brand Use practices focus on "improved or enhanced use of the focal brand". This result also supports this study's earlier findings (Chapter Four) that identified the significant activity of Organisation B supporters, evidenced by their overall greater number of posts and practices than Organisation B.

Supporters' use of key practices and engagement

This study could not discern if supporters' use of their most employed practices extends their engagement in the community. Indeed, Schau and colleagues (2009) propose that a deep use of practices prolongs supporter engagement and brand fans become brand devotees. However, this could not be identified.

Participants' use of key practices by type across value creation spheres

This study compared participants' most employed practices across value creation spheres for more specific insights into their use of practices in value creation. This study found that the organisations and supporters in both communities employed their most frequently used practices across *all* value creation spheres in which they participate. For example, the organisations employed *Evangelising* (Organisation A) and *Informing* (Organisation B) in both *Value Facilitation* and *Value Co-creation* that suggests they sometimes *synergise* their processes to facilitate value. Similarly, Organisation A supporters used *Empathising* in *Value Co-creation* and *Independent Social Value Co-creation* and Organisation B supporters employed *Informing* in *Value Co-creation*, *Independent Value Creation* and *Independent Social Value Co-creation* that suggests these practices are useful to supporters in most value creation contexts.

The organisations' use of their most employed practices in *Value Facilitation* where they do not generate a supporter interaction suggests that organisational processes (e.g. practices) are just one factor in enticing supporters' interactions and that the organisations' post resources should also be simultaneously appropriate to supporters. Indeed, this study proposes that a lack of synergy between resources and processes occurs when they are *not* suited to supporters that subsequently

subdue supporters' direct interactions and thus potential *Value Co-creation*. Therefore, it is suggested that the organisations ensure *both* their resources and processes are appropriate to supporters to facilitate value. Table 5.3 below summarises this study's findings into the cross-case analysis of practices that were most employed by the organisations and supporters by Value Creation Sphere and practice type.

Table 5.3: Cross-case analysis, participants' most employed practices by Value Creation Sphere and practice (% , All practices in that sphere)

Provider Sphere (The Organisations)		Joint Sphere (The Organisations & Supporters)				Customer (Supporter) Sphere (Supporters)			
Value Facilitation		Value Co-creation				Independent Value Creation		Independent Social Value Co-creation	
Org A	Org B	Case One (The Org A Community)		Case Two (The Org B Community)		Org A Supp	Org B Supp	Org A Supp	Org B Supp
EVG (33%) MIL (33%)	INF (50%) DOC (50%)	EVG (38%) EMP (18%)		INF (40%), EVG (22%)		Nil	INF (71%)	EMP (33%) MIL (28%)	INF (47%)
		Org A	Supp	Org B	Supp				
		EVG (34%)*	EMP (45%)**	INF (43%)*	INF (36%)**				

***%, Organisational practices in VCC, results in 22 (Case One), 37 (Case Two) interactions; ** %, supporter practices in VCC; EVG= Evangelising; MIL = Milestoning; DOC= Documenting; INF=Informing; EMP = Empathising COM=Commoditising. Table developed for this research.**

Use of practices by the organisations and supporters, platform and value creation sphere, implications

This study examined participants' use of practices by platform across value creation spheres and found both organisations employ all their practices in *Value Facilitation* on Twitter. However, in *Value Co-creation*, Organisation A employed more of its practices on Facebook whereas Organisation B again employed most of its practices on Twitter. In contrast, supporters in both communities employed the majority of their practices in *Value Co-creation*, *Independent Value Creation* and *Independent Social Value Co-creation* on Facebook.

These results support this study's earlier finding (Chapter Four), that identified an organisational strategic disconnect in that all organisational *posts* in *Value Facilitation* occurred on Twitter and supporters posted mostly to Facebook. Extant research appears limited into the influence of social media platforms and practices upon value creation. Indeed, Schau et al. (2009) do not consider social media platforms in their study of practices. Therefore, these findings support Chapter Four's recommendation that the organisations increase their use of Facebook to align with their supporters' behavioural logic of Facebook use. Table 5.4 below details this study's findings of the cross-case analysis into practices by participant, Value Creation Sphere and platform.

Table 5.4 Cross-case analysis, practices by participant, Value Creation Sphere and platform

	Provider Sphere (The Organisations)		Joint Sphere (The Organisations & Supporters)		Customer (Supporter) Sphere (Supporters)			
	Value Facilitation (VF) (% All VF practices)		Value Co-creation (VCC) (%, All VCC practices)		Independent Value Creation (IVC) (%, All IVC practices)		Independent Social Value Co-creation (ISVC) (%, All ISVC practices)	
	Org A	Org B	Case One	Case Two	Org A Supp	Org B Supp	Org A Supp	Org B Supp
<i>Facebook</i>	Nil (0%)	Nil (0%)	37 Org A, 31 Supporters (65%)	30 Org B, 48 Supporters (47%)	Nil (0%)	7 (100%)	16 (89%)	36 (95%)
<i>Twitter</i>	6 (100%)	2 (100%)	27 Org A 9 Supporters (35%)	42 Org B 34 Supporters (46%)	Nil (0%)	Nil (0%)	2 (11%)	2 (5%)
<i>YouTube</i>	Nil (0%)	Nil (0%)	Nil (0%)	12 Org B Nil Supporters (7%)	Nil (0%)	Nil (0%)	Nil (0%)	Nil (0%)

Case One 128 practices (Org A 70, Supporters 58) Case Two 213 practices (Org B 88, Supporters 125). Table developed for this research.

5.2.4 Range and categories of practices and implications

This study considers the number of different types of practices (i.e. *range*) employed by participants for insights into the strength of the brand communities since Schau and colleagues (2009) state stronger brand communities employ a more diverse constellation of practices than weaker brand communities. Organisation A and its supporters employed a *narrower* range of practices (six each) than Organisation B and its supporters who employed seven and nine different practices respectively. This finding suggests that the Organisation B community is stronger than Case One (Organisation A) community and coincides with the assertion by Schau and colleagues (2009) that stronger brand communities employ a greater diversity of practices. The result also supports this study's earlier findings (Chapter Four) that suggest the Case Two community is more vibrant than the Case One community because its participants collectively employ a greater number of posts than Case One participants. However, Schau and colleagues (2009) do not distinguish between organisational and supporter practices in value creation whereas this study's finding suggests that a diverse range of *organisational* practices might also be required to facilitate supporter value and a vibrant brand community.

Supporters in both communities employed practices from the four practice categories offered by Schau and colleagues (2009). This result indicates both brand communities appear relatively healthy despite the proposed difference in community strength because Schau and colleagues (2009, p. 41) argue "that healthy brand communities have a presence in all practice areas". However, this study could not discern any difference between the two communities in the *complexity* of supporter

practices and whether any require more insider knowledge than others that Schau and colleagues (2009, p. 39) also propose occurs in stronger brand communities. Table 5.5 below summarises this study's findings into the cross-case analysis of the number of practices employed by the organisations and their supporters, by type, participant and range.

Table 5.5 Cross-case analysis, practice incidences* by type and participant

Category	Social Networking				Impression Management		Community Engagement				Brand Use				T.C.*		Total Practices (# Types/ # Absent)
Practice*	WEL	EMP	GOV	HEL	EVG	JUS	DOC	BAD	MIL	STA	CUS	GRO	COM	INF	DEL	CHA	
Case One		25			41		19		22	1			1	19			128
O		1			24		14		16	1				14			70 (6/10)
S		24			17		5		6				1	5			58 (6/10)
Case Two		19		2	38	15	21		4	2	2		20	90			213
O		2		2	18	13	14		1					38			88 (7/9)
S		17			20	2	7		3	2	2		20	52			125 (9/7)

Most employed practices shaded. **TC= Transactional Collaboration; O=Org, S=Supporter; WEL=Welcoming; EMP=Empathising; GOV=Governing; HEL=Helping; EVG=Evangelising; JUS=Justifying; DOC=Documenting; BAD=Badging; MIL=Milestoning; STA=Staking; CUS=Customising; GRO=Grooming; COM=Commoditising; INF=Informing; DEL=Delivering; CHA=Charging. Table developed for this research.

Practice categories

This study compared the categories of practices employed by participants in each community to identify further implications for value creation. This examination revealed that the most employed practices by participants in each community were drawn from different practice categories.



"Only 3 weeks until Indigenous Literacy Day! How will you be celebrating?"

- Organisation A post (VCC#510) in Value Co-creation on Twitter evidencing Documenting and Milestoning (Community Engagement). Generated four Retweets, one Favourite, zero Replies/Mentions.



"Awesome initiative"

- Organisation A Supporter post (VCC#395) in response to Organisation A post in Value Co-creation on Facebook evidencing Empathising (Social Networking). Generated no further response.


The above posts are examples of the different, practice categories from which Organisation A and its supporters most frequently employed practices. For example, in the post above Organisation A used *Documenting* and *Milestoning* in the *Community Engagement* category that also includes *Badging* and *Staking*. This result suggests Organisation A is focused upon enticing supporter engagement and building the community. This proposition aligns with Schau and colleagues (2009) who recommend

organisations encourage interaction practices to promote community engagement. Certainly, Organisation A's strategies will be explored with them in Study Two.

In contrast, the second post above shows the use of *Empathising* by an Organisation A supporter from the *Social Networking* category that also comprises *Welcoming*, *Governing* and *Helping*. The use by Organisation A supporters of practices from the *Social Networking* category also coincides with the assertion by Schau et al. (2009) that these practices operate in the emotional realm and align with the emotive nature of the Organisation A cause. Therefore, this finding is not unexpected.

 *"Coke has committed to a zero tolerance approach to land grabs, now it's time for Pepsi to take action (link)"*

- Organisation B post (VCC#40) in Value Co-creation on Twitter evidencing Informing (Brand Use). Generated 16 Retweets, four Favourites and one Reply/Mention.

 *"If you boycott Pepsi then they'll feel the pain; at least a little bit (Sugar isn't that good for you anyway)"*

- Organisation B Supporter post (VCC345) in response to Organisation B post in Value Co-creation on Twitter evidencing Informing (Brand Use). Generated no further response.

By comparison, the posts above show Organisation B and its supporters employed *Informing* from the *Brand Use* category that also includes *Customising*, *Grooming* and *Commoditising*. Both Organisation B and its supporters most often employed practices from the *Brand Use* practice category that suggests they are united in their focus to improve or enhance the use of the Organisation B cause brand.

The results appear to support this study's earlier proposition that the Organisation B community is further along its lifecycle as Organisation B and its supporters employ more *Brand Use* practices. In contrast, the Organisation A community is smaller and more newly established and thus potentially remains focused upon engaging supporters that might explain Organisation A's predominant use of *Community Engagement* practices and its supporters' frequent use of *Social Networking* practices. Table 5.6 below summarises the cross-case analysis into the incidences of practices by category and participant.

Table 5.6 Cross-case analysis, incidences of practices by category and participant

Category	Social Networking	Impression Management	Community Engagement	Brand Use	T.C.*	Dominant Category
Case One	25	41	42	20	0	Community Engagement
Org A	1	24	31	14	0	Community Engagement
Org A Supporters	24	17	11	6	0	Social Networking
Case Two	21	53	27	112	0	Brand Use


Category	Social Networking	Impression Management	Community Engagement	Brand Use	T.C.*	Dominant Category
Org B	2	31	15	38	0	
Org B Supporters	17	22	12	72	0	

Table developed for this research.


5.2.5. Practice interactions and implications

This study examined the types of practice interactions yielded by participants' use of practices since Schau and colleagues (2009) assert that that practices are inter-related working together *inter-thematically* (i.e. across category themes) and *intra-thematically* (i.e. within category themes) to create value. This investigation was undertaken in *Value Co-creation* (i.e. in direct interactions between the organisations and their supporters) and *Independent Social Value Co-creation* (i.e. interactions amongst supporters) for further insights into how value is created in these social media based cause brand communities. Only interactions via comments were included in the investigation as practice categories are more easily distinguished for comments than for click interactions.

Organisation A and Organisation A supporters

 "Only 4 WEEKS UNTIL INDIGENOUS LITERACY DAY!!! Wednesday 4 September. Get ready to celebrate"
- Organisation A post (VCC#170) in *Value Co-creation on Facebook* evidencing *Evangelising (Impression Management)* and *Informing (Brand Use)*.

 "The Tiwi kids are awesome"
- Organisation A supporter response (VCC#185) to Organisation A's post in *Value Co-creation on Facebook* evidencing *Empathising (Social Networking)* in an *inter-thematic practice interaction*.

 "😊"
- Organisation A supporter response (VCC#195) to Organisation A's post, in *Value Co-creation on Facebook* evidencing *Empathising (Social Networking)* in an *inter-thematic practice interaction*.

The posts above are examples of Organisation A's use of practices that predominantly yielded *inter-thematic* practice interactions in *Value Co-creation*. In fact, Organisation A's use of practices in *Value Co-creation* yielded *inter-thematic* practice interactions in seven of nine interactions. In the first post above, Organisation A employs *Evangelising*, an *Impression Management* practice and *Informing*, a *Brand Use* practice that generate two interactions by supporters who both employ *Empathising*, a *Social Networking* practice. As the practices employed by Organisation A supporters are drawn from a different category (i.e. *Social Networking*) to those employed by Organisation A (i.e. *Impression Management*, *Brand Use*), Organisation A's practices thus yielded an *inter-thematic* (i.e. across practice categories) interaction. Organisation A supporters did not use any practices in *Value Co-creation* that generated a comment and thus no practice interactions could be identified.

Interactions between Organisation A supporters



"Yesterday marked the end of our crane-zy Paper Cuts promotion and we just want to send out a HUGE thank you to all our amazing, crafty & generous customers who folded a crane ... (Name withheld) are delighted to be donating a combined total of \$1000 to Organisation A .."

- **Organisation A Supporter post (ISVC#2) in Independent Social Value Co-creation on Facebook evidencing Documenting and Milestoning (Community Engagement) and Informing (Brand Use).**



"Wow"

- **Organisation A Supporter post (ISVC#7) in response to another Organisation A supporter in Independent Social Value Co-creation on Facebook evidencing Empathising (Social Networking) in an inter-thematic practice interaction.**



"I would fold 1 but I only know how to fold a napkin lol"

- **Organisation A Supporter post (ISVC#8) in response to another Organisation A supporter in Independent Social Value Co-creation on Facebook evidencing Empathising (Social Networking) in an inter-thematic practice interaction.**




"I came in to fold and buy books this month but felt there wasn't enough chairs..."


- **Organisation A Supporter post (ISVC#9) in response to another Organisation A supporter in Independent Social Value Co-creation on Facebook evidencing Informing (Brand Use) in an intra-thematic practice interaction.**

The posts above show the use by an Organisation A supporter of *Community Engagement* practices (i.e. *Documenting and Milestoning*) and a *Brand Use* practice (*Informing*) that yielded both *inter-thematic* (i.e. across practice categories) and *intra-thematic* (i.e. within practice category) interactions by other Organisation A supporters in *Independent Social Value Co-creation*. In the first two response posts (ISVC#7, ISVC#8) above, supporters employ *Empathising*, a *Social Networking* practice that is drawn from a different practice category to those employed in the original post (ISVC#2) and thus, the practices of the Organisation A supporter in the original post yielded an *inter-thematic* (i.e. across practice categories) practice interaction. However, the last post above (ISVC#9) shows that another supporter employed *Informing*, a *Brand Use* practice that is drawn from the *same* category of practices used in the original post and is thus an example of how a practice yields an *intra-thematic* (i.e. within the same category) practice interaction. Overall, the practices employed by Organisation A supporters in *Independent Social Value Co-creation* yielded predominantly (e.g. four of seven interactions) *inter-thematic* interactions by other supporters. These results for Organisation A and its supporters are positive since *inter-thematic* practice interactions permit a diverse range of practices that Schau and colleagues (2009) assert strengthens a brand community.


Organisation B and Organisation B supporters

 “Why not spoil a loved on this Valentine’s Day – treat them to a hand-made gift crafted by one of our skilled artisans. With over 250 exquisite pieces to choose from you’ll be sure to find a gift that your Valentine will adore.” Link to Organisation B’s website.

- **Organisation B post (VCC#470) in Value Co-creation on Facebook evidencing Evangelising (Impression Management) and Informing (Brand Use).**

 “A small contribution for a great cause”


- **Organisation B Supporter (VCC#48S) post in response to Organisation B’s post in Value Co-creation on Facebook evidencing Evangelising (Impression Management) in an intra-thematic practice interaction.**

 “How about something for Valentines Day in your ‘unwrapped’ range? The only card I have seen is the ‘flowers? ... (chicken family)”

- **Organisation B Supporter (VCC#49S) post in response to Organisation B’s post in Value Co-creation on Facebook evidencing Customising and Commoditising (Brand Use) in an intra-thematic practice interaction.**

The posts above show Organisation B’s use of *Evangelising* an *Impression Management* practice and *Informing*, a *Brand Use* practice in a post that generated *intra-thematic* practice interactions (i.e. within the same category) when supporters responded by employing practices in the same category. Specifically, the supporter in post VCC#48S employed *Evangelising* from the *Impression Management* category and the supporter in the next post (VCC#49S) employed *Customising* and *Commoditising* that are also drawn from the *Brand Use* category. In contrast to Organisation A and its supporters, practices employed by Organisation B and its supporters in *Value Co-creation* yielded more *intra-thematic* interactions (i.e. practices drawn from within the same category). This result suggests that Organisation B and its supporters are more united in their focus than Organisation A and its supporters since Schau and colleagues (2009, p. 36) state that *intra-thematic* practice interactions focus on a thematic function and work together toward their thematic goal.

Interactions between Organisation B supporters

 “I have been a supporter of Organisation B for many decades... I am writing this from the Dharavi slum in Mumbai a place well worth Organisation B’s examination...”

- **Organisation B Supporter (abbreviated) post (ISVC#20S) in Independent Social Value Co-creation on Facebook evidencing Commoditising and Informing (Brand Use).**

 “Well said..”

- **Organisation B Supporter post (#ISVC21S) in response to Organisation B Supporter post in Independent Social Value Co-creation on Facebook evidencing Empathising (Social Networking) in an inter-thematic practice interaction.**

The posts above are examples of Organisation B supporters who employed practices in *Independent Social Value Co-creation* that yielded an even balance of *inter-thematic* and *intra-thematic* interactions. In the example above, the Organisation B supporter employs the *Brand Use* practices of

Commoditising and *Informing* and generates an *inter-thematic* practice interaction (i.e. across categories) in which another supporter employs a practice from another category that is *Empathising* from *Social Networking*.



"Hmmm- am uncomfortable with Organisation B's boycott ... Why would you do that..?"

-Organisation B Supporter post (#ISVC#3S) in Independent Social Value Co-creation on Facebook evidencing Commoditising (Brand Use)



"All struggle against apartheid and poverty is necessarily political .."

-Organisation B Supporter post (#ISVC#7S) in response to Organisation B Supporter post in Independent Social Value Co-creation on Facebook evidencing Informing (Brand Use) in an intra-thematic interaction.

The posts above indicate an *intra-thematic* interaction (i.e. within the same practice category) in *Independent Social Value Co-creation* that resulted when the Organisation B supporter employs the *Brand Use* practice of *Commoditising* (ISVC#3S) and generates an interaction where the supporter used *Informing*, a practice from the same *Brand Use* category. Supporters' use of both practices that yielded both *inter* and *intra-thematic* interactions in *Independent Social Value Co-creation* is positive since Organisation B supporters stimulate the use of a diverse range of practices by generating *inter-thematic* interactions across practice categories that strengthens the brand community (Schau et al., 2009). Organisation B supporters use of practices that yield *intra-thematic* interactions also demonstrates a united focus (Schau et al., 2009).

In sum, these findings demonstrate that types of practice interactions were different in each community and thus highlight that value creation can result in multiple ways from the various use of practices that yield different types of practice interactions. This result thus supports the contention by Schau and colleagues (2009) that practice physiology, that is how practices work together, varies across communities. Table 5.7 below summarises the cross-case analysis of practice interactions by participant and type of value creation.

Table 5.7: Cross-case analysis, practice interactions in Value Co-creation and Independent Social Value Co-creation

	Case One			Case Two		
	Organisation A	Organisation A Supporters		Organisation B	Organisation B Supporters	
	Value Co-creation	Value Co-creation	Independent Social Value Co-creation	Value Co-creation	Value Co-creation	Independent Social Value Co-creation
Inter-thematic Interactions	7	-	6	10	3	5
Intra-thematic interactions	2	-	1	14	18	5
Dominant interaction type	Inter	-	Inter	Intra	Intra	Even

Table developed for this research.

5.2.6. Absent practices

This study considers the ramifications of practices the organisations and their supporters did *not* employ during the data collection period for deeper insights into participants' use of practices in value creation in these social media based cause brand communities.

Absent organisational practices

In *Value Facilitation*, Organisation A did not employ 12 (*Welcoming, Empathising, Governing, Helping, Justifying, Badging, Staking, Customising, Grooming, Commoditising, Delivering, Charging*) and Organisation B did not use 14 practices (*Welcoming, Empathising, Governing, Helping, Evangelising, Justifying, Badging, Milestoning, Staking, Customising, Grooming, Commoditising, Delivering and Charging*). This result suggests the organisations purposively select practices to align with their supporters' process needs. This finding coincides with Grönroos and Voima (2013) who assert that organisations should provide resources and processes that correspond with their customers' (supporters') behavioural logic.

Twelve practices (i.e. *Welcoming, Governing, Empathising, Helping, Justifying, Badging, Staking, Customising, Grooming, Commoditising, Delivering and Charging*) were not employed by both organisations in *Value Facilitation*. Eight of the absent practices in *Value Facilitation* were commonly not employed by the organisations in *Value Co-creation* (i.e. *Welcoming, Governing, Badging, Customising, Grooming, Commoditising, Delivering and Charging*) that indicates these organisational practices might be redundant in these social media based cause brand communities. For example, the organisations' non-use of *Welcoming and Governing* might reflect the organisations manage their communities with the deft touch that Fournier and Lee (2009) recommend for well-functioning brand communities. The organisations might also have employed *Welcoming/Greeting* when they established the communities, consistent with Schau and colleagues (2009) who state that practices are evolving and indeed dynamic. Moreover, the warmth of *Welcoming* and *Greeting* might also be implied in the organisations' posts that were identified in Chapter Four as consistently friendly and courteous. However, the organisations' non-use of *Welcoming/Governing* also contrasts with Schau and colleagues (2009) who state that *Welcoming/Governing* are the first practices to which members are exposed. Rather, this study's result suggests that practices vary amongst participants and communities.

The organisations' non-use of *Badging*, the practice of translating milestones into symbols (Schau et al., 2009) suggests this practice for the organisations is not appropriate for cash restrained causes. Similarly, the organisations might not have employed the Brand Use practices of *Customising* that is

“modifying the brand to suit group level or individual needs” (Schau et al., 2009, p. 45) and *Grooming* “caring for the brand” (Schau et al., 2009, p. 45) since they appear more appropriate to product-oriented brand communities than cause brand communities. Furthermore, the organisations’ failure to employ the *Transactional Collaboration* practices of *Delivering* and *Charging* that focus upon the delivery and charging process for cause related activities might reflect their reluctance to overtly fundraise in these social media based brand communities. After all, the nature of the social media based brand community is social rather than economically transactional (Fournier & Avery, 2011b; Kaplan & Haenlin, 2011). Moreover Echeverri and Skålen (2011) developed the practices of *Delivering* and *Charging* in face-to-face interactions between a provider and customers in a Swedish public transport context that is different to this study’s social media based cause brand community. Nonetheless, the organisations might adopt these practices in future fundraising posts about delivery or prices of fundraising merchandise.

This study’s results also indicate that the organisations might sometimes not employ some practices since they operationalise the *intent* of these practices outside the social media based community. For example, both organisations did not employ *Justifying (Impression Management)* that focuses upon the rationales for devoting time and effort to the brand (Schau et al., 2009) but deployed such rationales in supporter benefit statements on their website (See examples in Appendix J). Therefore, to facilitate value, organisations might sometimes apply the *intent* of some practices in environments (e.g. website) other than their social media based brand communities.

Absent supporter practices

Supporters in both communities commonly did not use eight practices (*Welcoming, Governing, Helping, Badging, Customising, Grooming, Delivering and Charging*) in *Value Co-creation* and also do not employ seven of these practices (all but *Customising*) in *Independent Social Value Co-creation*. As Organisation A supporters did not visibly employ any practices in *Independent Value Creation*, all practices are absent. In contrast, Organisation B supporters did not use eleven practices (*Welcoming, Governing, Helping, Evangelising, Justifying, Badging, Staking, Customising, Grooming, Delivering and Charging*) in *Independent Value Creation*.

Absence of Social Networking practices by supporters

Supporters’ non-use of *Welcoming, Governing and Helping* is somewhat surprising since they are Social Networking practices that might otherwise be expected in a social media based cause brand community. This finding also suggests that building ties is not the primary focus of supporters in either community since Schau and colleagues (2009, p. 34) state that *Social Networking* practices

“create, enhance and sustain ties amongst community members” and echoes this study’s earlier finding (Chapter Four) that suggested supporters’ tie strength was dubious. Furthermore, the absence of all but one *Social Networking* practice by supporters in both communities suggests that supporters might be more individually different than similar since Schau and colleagues (2009) argue that *Social Networking* practices highlight the homogeneity of brand community members. However, the inter-relatedness of practices (Schau et al., 2009) might also explain supporters’ non-use of *Social Networking* practices. For example, the specific practice of *Helping* might be partially integrated into another supporter practice (e.g. *Empathising*). The absence of these practices might indicate they are *unfamiliar* to supporters since Schau et al. (2009, p. 40) state “practices must be known to be repeated and repeated to become part of the value creation repertoire”. The organisations might thus employ some practices (e.g. *Welcoming*, *Helping*) to foster supporters’ use of them if they are appropriate to supporters’ needs.

Other practices not used by supporters

Supporters’ failure to employ *Badging* (Community Engagement) is unsurprising since Chell and Mortimer (2014) find that amongst blood donors, altruistic value (Holbrook, 1994, 2006) declines to insignificance when virtual tokens of recognition are offered to supporters but is positively associated with social value (Holbrook, 1994, 2006) and intentions to donate blood. Therefore, this study’s finding suggests that supporters are more inclined to create and co-create Altruistic rather than social value (Holbrook, 1994, 2006) and are thus not motivated to practice *Badging*.

The supporters’ non-use of *Grooming*, a *Brand Use* practice that focuses upon caring for the brand, (Schau et al., 2009) and *Delivering* and *Charging* (*Transactional Collaboration* practices) in all types of value creation is also not unexpected since supporters’ ties appear relatively weak and the organisations did not post about fundraising or merchandising activities. Nonetheless, supporters’ use of *Grooming* might develop in future as the communities grow and supporters’ ties strengthen. The organisations might also facilitate value by providing increased resources and processes that will assist supporters to harness these practices and co-create value. Such organisational resources might include posts describing how supporters can care for the cause brand, that invite supporters’ suggestions for grooming ideas or that reference fundraising or merchandising activities. The organisations might also offer specific processes such as *Helping* to facilitate value.

Comparison, absent supporter practices by value creation type

Supporters’ non-use of certain practices was generally similar in *Independent Social Value Co-creation* and *Value Co-creation* in each community. For example, Organisation A supporters did not

use the same ten practices in both *Independent Social Value Co-creation* and *Value Co-creation* (i.e. *Welcoming, Governing, Helping, Justifying, Badging, Staking, Customising, Grooming, Delivering and Charging*). However, supporters did not employ *Commoditising* (i.e. the practice of distancing/approaching the marketplace) in *Value Co-creation* but do use *Commoditising* in *Independent Social Value Co-creation*. This result suggests supporters might have felt more comfortable employing this practice with their peers than in direct interactions with the organisation. Organisation A supporters also did not employ *Evangelising* in *Independent Social Value Co-creation* but do so in *Value Co-creation* that might indicate these supporters are sometimes *less* likely to act as “altruistic emissaries” (Schau et al., 2009, p. 34) when directly interacting with other supporters in *Independent Social Value Co-creation* than when they directly interact with the organisation in *Value Co-creation*.

By comparison, Organisation B supporters did not use the same seven practices in *Value Co-creation* and *Independent Social Value Co-creation* (*Welcoming, Governing, Helping, Badging, Grooming, Delivering and Charging*). However, Organisation B supporters did not employ *Customising* in *Value Co-creation*, the practice of modifying the brand to suit group-level or individual needs. However, supporters do use this practice in *Independent Social Value Co-creation*. This result might again indicate that supporters were more comfortable to employ this practice with other supporters rather than in direct interactions with the organisations. Organisation B supporters also did not employ *Milestoning*, a Community Engagement practice that focuses upon noting seminal brand events in *Independent Social Value Co-creation*. However, Organisation B supporters employed this practice in *Value Co-creation*. This finding suggests Organisation B supporters are sometimes *less* focused on community engagement with other supporters to create value in *Independent Social Value Co-creation* than when they co-create value with the organisation as *Value Co-creation*. This proposition is bolstered by the result that shows Organisation B supporters did *not* employ only one of the four Community Engagement practices in *Value Co-creation* (Badging) but did not employ two *Community Engagement* practices (*Badging, Milestoning*) in *Independent Social Value Co-creation*. This finding suggests Organisation B supporters are more similar and united in *Value Co-creation* than in *Independent Social Value Co-creation* since Schau and colleagues (2009) state that *Community Engagement* practices emphasise and safeguard brand community heterogeneity.

Finally, the results also indicate supporters in both communities did not employ *Impression Management* practices (*Evangelising, Justifying*) in *Independent Value Creation* that suggests these practices are important in potential *Value Co-creation* and *Independent Social Value Co-creation* since supporters use them only in direct interactions with the organisations (*Value Co-creation*) or

with other supporters (*Independent Social Value Co-creation*). Collectively, these results suggest that supporters in these social media based cause brand communities sometimes employed practices differently to create value across the value creation spheres that have strategic implications for the organisations' facilitation of value. The organisations' strategies to facilitate value will be explored with the organisations in Study Two. Table 5.8 below summarises this study's findings of the cross-case analysis into absent practices by participant, Value Creation Sphere and practice type. This study's investigation into practice physiology and its implications for value creation now follow.

Table 5.8: Cross-case comparison, absent practices by participant, value creation sphere and type

	Provider Sphere (The Organisations)		Joint Sphere (The Organisations & Supporters)				Customer (Supporter) Sphere (Supporters)			
	Value Facilitation		Value Co-creation				Independent Value Creation	Independent Social Value Co-creation		
	Org A	Org B	Case One (The Org A Community)		Case Two (The Org B Community)		Org A Supp	Org B Supp	Org A Supp	Org B Supp
			Org A	Org A Supp	Org B	Org B Supp				
Absent Practices*	WEL, EMP GOV HEL EVG JUS BAD STA CUS GRO COM DEL CHA	WEL EMP GOV HEL EVG JUS BAD MIL STA CUS GRO COM DEL CHA	WEL, GOV HEL JUS BAD CUS GRO COM DEL CHA	WEL GOV HEL JUS BAD STA CUS GRO COM DEL CHA	WEL, GOV BAD STA CUS GRO COM DEL CHA	WEL GOV HEL BAD CUS GRO DEL CHA	All	WEL GOV HEL EVG JUS BAD STA CUS GRO DEL CHA	WEL GOV HEL EVG JUS BAD STA CUS GRO DEL CHA	WEL GOV HEL BAD MIL GRO DEL CHA
Total Absent	12	14	10	11	9	8	16	11	11	8

WEL=Welcoming; EMP=Empathising; GOV=Governing; HEL=Helping; EVG=Evangelising; JUS=Justifying; DOC=Documenting; BAD=Badging; MIL=Milestoning; STA=Staking; CUS=Customising; GRO=Grooming; COM=Commoditising; INF=Informing; DEL=Delivering; CHA=Charging. Table developed for this research.

5.2.7 Practice physiology

Practice elements

Following Schau and colleagues (2009), the practices identified in this study were examined for their three constituent elements (i.e. anatomy) of *Procedures*, *Understandings* and *Emotional Engagements*. This investigation revealed important insights into participants' roles and their relative importance in value creation. This examination identified that the practice elements are somewhat different to the original interpretations of Schau and colleagues (2009), as they appear nuanced to the focal cause brands of this study's communities' rather than products that were central in the

brand communities investigated by the authors. For example, the practice element of *Procedures* in this study emphasises how the practice helps *the cause* rather than the mechanics of the practice itself as indicated in Schau and colleagues (2009). Additionally, this study's interpretation of *Understandings* reflects the *utility* of social media in spreading content that supports the cause rather than the content itself as in Schau and colleagues (2009). Moreover, the element of *Emotional Engagements* in this study appears to centre upon different and more positive emotions (e.g. pride, inspiration and commitment) than those indicated in the study by Schau and colleagues (2009) and extend from participants' support of the cause. This study's analysis thus also reflects the *roles* of the organisations and supporters in value creation in contrast to the practice anatomy offered by Schau and colleagues (2009) that singularly focuses upon consumers.

The focal causes in this study's social media based brand communities are also ongoing concerns unlike some products that are defunct in the brand communities studied by Schau and colleagues (2009). Since value can be created from past, present and future experiences (Grönroos & Voima, 2013), the organisations in this study might also facilitate value that emerges from *all* supporters' temporal experiences of the brand (past, present and future). This proposition thus contrasts with Schau and colleagues (2009) who studied brand communities that surround some discontinued products where supporters might create value associated only with past experiences.

Although these findings contrast with the original interpretations of Schau and colleagues (2009), they support the authors' assertions that practices *vary* in their anatomy. However, these results extend the original concepts of Schau and colleagues (2009) by suggesting that practice anatomy might differ because of the *type* of community (e.g. cause versus product), *context* (e.g. social media versus web forums) and *practitioner* (e.g. organisation and supporter).

Practice anatomy might also vary across communities because of these factors (e.g. type, context and practitioner) that this study proposes will also influence the *types of supporter value* created. For example, an organisation's use of *Evangelising* might facilitate a supporter's creation of altruistic value (Holbrook, 1994, 2006) whereas a supporter's use of *Evangelising* in the Xena brand community (Schau et al., 2009) might result in more hedonic value (Holbrook, 1994, 2006). However, as cited in Chapter Two, Schau and colleagues (2009) do not specify the type of value created. The preferred value-linked experiences of supporters in these social media based cause brand communities will thus be explored in Study Three. Therefore, organisations might understand the influence of the community type, context and practitioner when employing practices to facilitate supporter value.

Using *Evangelising* as an example, Table 5.9 below summarises the key differences identified in this study in practice physiology (*Procedures, Understandings, Emotional Engagements*) between a cause community (e.g. Case One, Organisation A community) and a product-focused community (e.g. Xena, Warrior Princess). (Appendix K contains examples of all practices from both cases and interpretations of each anatomical element developed for this research from the original descriptions offered by Schau and colleagues (2009).

Table 5.9: Comparison of practice anatomy, *Evangelising**

The Community		Practice Elements		
Brand Community	Focal brand	Procedures	Understandings	Emotional Engagements
E.g. Case One, Organisation A <i>VCC#40 "Out on Tiwi Islands, Organisation A presents certificates to Tiwi College. Students and (name withheld)"</i>	Cause	When the post is shared amongst followers by posting a comment or click <i>shares, likes; retweets, favourites</i> on Twitter	Understanding that sharing good or bad news (via post or click) might inspire others to support the cause.	Demonstrates the evangeliser's passion, pride and commitment to the cause and its worthiness that warrants evangelism
E.g. Xena, Warrior Princess (Schau et al, 2009)	Product (TV show, aired 1995-2001)	"Spreading the word takes the form of consumer-generated content.."	"Fan-authored "episodes" and other tales must be open ended and in general employ soap opera conventions.."	Engagement includes authoring stories that enact value commitments and personalities of the key figures, commitments to costuming, conventions and celebrating the post Xena careers of key stars"
<i>Difference</i>	<i>Cause is current; product is defunct.</i>	<i>Practice supports the cause; not always consumer-generated content, content might be organisational.</i>	<i>Utility of social media in supporting the cause. Content shared might also be organisational.</i>	<i>Emotions and value commitments are cause related and potentially more positive because cause is current.</i>

*Comparison, this study with Schau et al. (2009) using *Evangelising* and Case One (Organisation A) community and Xena, Warrior Princess in example. Table developed for this research.

Practice Dimensions, Praxis and Subject Positions

The previous exploration of practice elements informs this study's analysis of the dimensions of practices employed by participants, participants' praxes and subject positions that provide insights into participants' roles and their value creating activities in these social media based cause brand communities. This examination follows Echeverri and Skålen (2011) and Skålen and colleagues (2015) who propose that participants' *congruence* of practice elements, that is whether participants draw on similar practice *anatomy* (Procedures, Understandings and Engagements) in value creating interactions influences the *dimension* of the practice they employ (i.e. co-creative or co-destructive), their *praxis* (i.e. a practitioner's stream of activity) and *subject position* (i.e. the role assumed by practitioners). Figure 5B below describes the relationship between the practice *elements* (Procedures, Understandings and Engagements) and their co-creative and co-destructive *dimensions*

for the sixteen practices sought in this study, participants' *praxes* (i.e. Reinforcing value co-creation, Recovery Value Co-formation, Reductive Value Co-formation or Reinforcing Value Co-destruction) and *subject positions* (i.e. Value Co-creator, Value Co-recoverer, Value Co-reducer or Value Co-destroyer). Participants' practice dimensions, praxis and subject positions are first considered in *Value Co-creation* and are subsequently examined in *Independent Social Value Co-creation*.

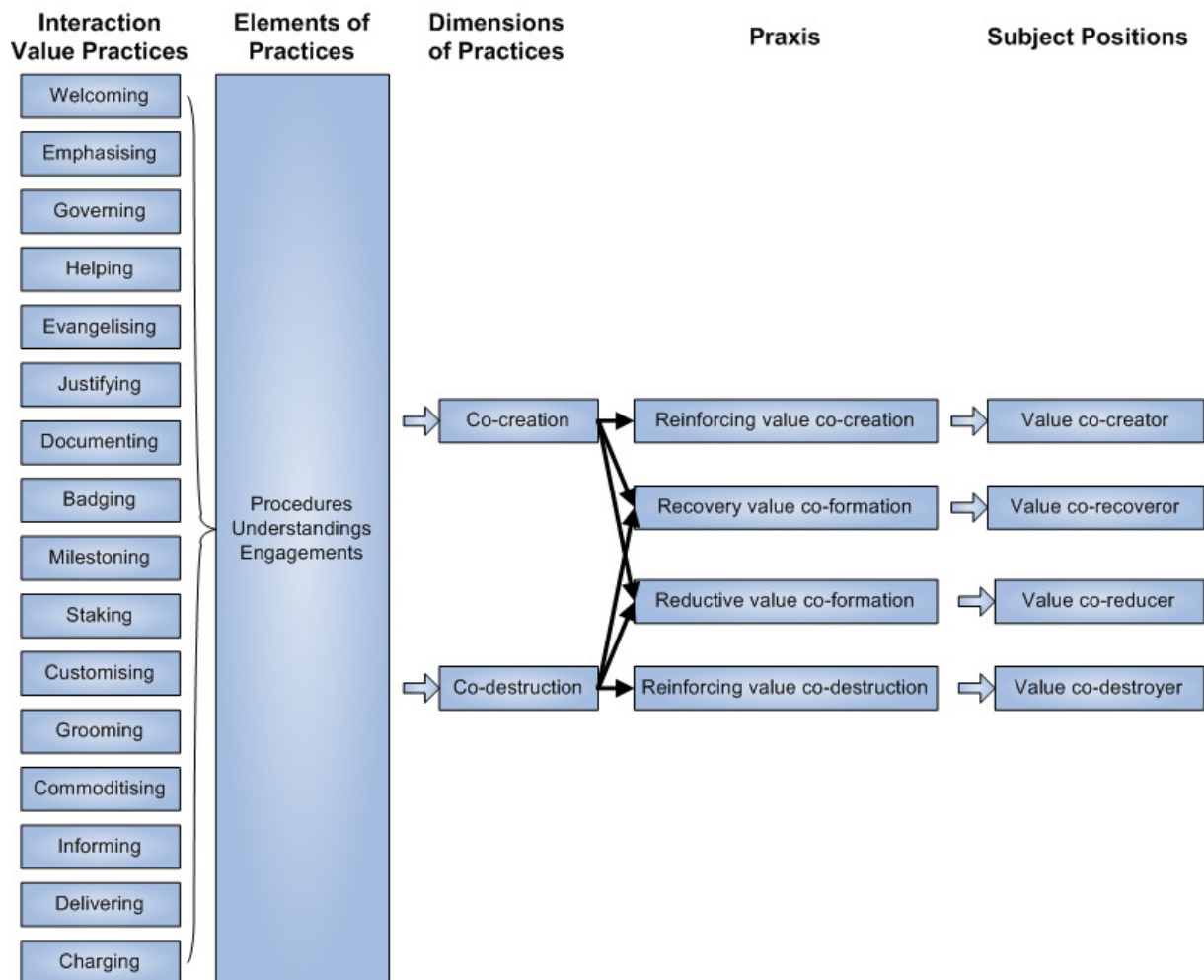


Figure 5B: Relationship between practices, practice dimensions, praxis and subject positions following Echeverri & Skålen 2011. Adapted for this research.

Participants' practice dimensions, praxis and subject positions In Value Co-creation

This study identified some differences between the two communities in the co-creation and co-destruction practice *dimensions* employed in *Value Co-creation* by participants and in participants' *praxis* and *subject positions*. In fact, this study found no co-destruction in *Value Co-creation* in the Organisation A community as Organisation A and its supporters draw on *congruent* elements of practices, *reinforcing value co-creation* (Praxis) and acting as *Value Co-Creators* (Subject Position). In the following example, Organisation A and its supporter appeared to draw on *congruent* elements of

Evangelising, the practice of spreading the brand's good news by posting comments containing a positive message (e.g. "Nearly 500 schools are registered to support Indigenous Literacy Day on 4 September") that aligns with the Procedures element of *Evangelising*. The posts might inspire others to support the cause (e.g. "All schools can support us ..." and "what a great job being achieved"), thus coinciding with the Understandings element of *Evangelising*. The posts also reflect the evangelisers' passion for the cause (e.g. "WOW!" and "...super!!") consistent with the Engagements element of *Evangelising*. Thus, by drawing on congruent elements of *Evangelising*, Organisation A and its supporter enact the *co-creative* dimensions of *Evangelising* and both participants *reinforce value co-creation* (Praxis) and act as *Value Co-creators* (Subject Positions).



"Nearly 500 schools are registered to support Indigenous Literacy Day on 4 September. Thank you! Many schools are participating in fundraisers during Children's Book Week too – thank you! And a huge thank you for all the cheques that are coming in including (school and location undisclosed) who have raised nearly \$6000. WOW! We are staggered. All schools can support us via going to (link to Organisation A's website)."

- **Organisation A Post (VCC#360) in Value Co-creation on Facebook, evidencing Evangelising.**



"Wow, what a great job being achieved, super!!"

- **Organisation A Supporter Response (VCC#37S) in Value Co-creation on Facebook evidencing Evangelising.**

Most interactions in the Organisation B community were also Value Co-creating where Organisation B and its supporters draw on *congruent* practice elements and thus employ *co-creative* practice dimensions, reinforcing *Value Co-creation* (Praxis) and acting as *Value Co-creators* (Subject Positions). In the following example, both Organisation B and its supporter draw on *congruent* elements of *Empathising*, the practice of lending emotional support that is indicated by their language (e.g. "thank you") and the posts' messages where it appears they understand the experiences of one another. Accordingly, the supporter expresses gratitude to the organisation and Organisation B in response expresses continued aid to the supporter that aligns with the Procedures element of *Empathising*. Both participants appeared to understand that this type of moral support can be offered in a narrative, text format and will be viewed and potentially amplified by the *Empathisers's* own network that coincides with *Empathising's* element of Understandings. Finally, participants' use of *Empathising* appeared to demonstrate their mutual emotional support and reinforces the worthiness of the cause that aligns with the *Engagements* element of *Empathising*. By drawing on congruent elements of *Empathising*, Organisation B and its supporter thus enact the *co-creative* dimensions of *Empathising* and both participants *reinforce value co-creation* (Praxis) acting as *Value Co-creators* (Subject Positions).



"Thank you so much Organisation B for extending your help towards us the victim of super typhoon yolanda. i personally say thank you to all for giving us a chance to rise and start again with a new life after those very tragic typhoon experience ... thank you"

- **Organisation B Supporter Post (VCC#68S) in Value Co-creation on Facebook evidencing Empathising**



"Thank you for your kind comments. We hope that you and your family are safe. Oxfam has been working in the Philippines for many years supporting poor communities and we will continue to support the communities affected by Yolanda as they recover from the devastation of the typhoon."

- **Organisation B post response to supporter (VCC#69O) in Value Co-creation on Facebook evidencing Empathising**

Organisation B and some supporters, however, also evidenced some *Value Co-destruction* and other *praxes* and *subject positions* that appeared to result from drawing on *incongruent* practice elements. For example, Organisation B and a supporter in one interaction employed *Informing*, the practice of sharing information and appeared to draw *incongruently* upon its Engagements element described by this study as "demonstrating commitment to the cause ... and potentially pride" (See Appendix K, Table K1, Physiology of Practices). As indicated in the post below, the language and message (e.g. "boycott", "take me off your mailing list") of the Organisation B supporter suggests that they neither demonstrated a commitment to the cause nor pride. The Organisation B supporter thus appeared to draw upon an *incongruent* element (Engagements) of *Informing* and subsequently employs a co-destructive dimension, *Reinforces Value Co-destruction* (Praxis) and acts as a *Value Co-Destroyer* (Subject Position).



"Boycott Organisation B. Please message me to take me off your mailing list while you support settlements in Occupied Palestine."

- **Organisation B Supporter post (VCC#66S) in Value Co-creation on Facebook evidencing Informing.**

As shown in the post below, in response Organisation B endeavoured to explain the situation (e.g. "Organisation B believes that businesses, such as... that operate in settlements further the ongoing poverty and denial of rights of the Palestinian communities that we work to support ... Organisation B is opposed to all trade from Israeli settlements, which are illegal under international law..."). Thus, Organisation B tried to restore *congruence* to the practice of *Informing* by using the elements as described in this study (Appendix K, Table K1, Physiology of Practices). Specifically, Organisation B shared information about the cause (Procedures), understands that information can be shared via a post or click (Understandings) and demonstrates commitment to the cause (Engagements). Accordingly, Organisation B employed the co-creative dimension of *Informing* and tries to reduce any co-destroyed value in enacting *Recovery Value Co-formation* (Praxis) and acts as a *Value Co-recoverer* (Subject Position).



"Hi (Supporter name disclosed)

"While Organisation B respects the independence of our ambassadors, (name withheld) role promoting the company (name withheld) is incompatible with (their) role as an Organisation B Global Ambassador and therefore we have decided to part ways. Organisation B believes that businesses, such as (company name withheld) that operate in settlements further the ongoing poverty and denial of rights of the ... communities that we work to support. Organisation B is opposed to all trade from.. settlements, which are illegal under international law. (Ambassador name withheld) has worked with Organisation B since 2005 and in 2007 became a Global Ambassador, helping to highlight the impact of natural disasters and raise funds to save lives and fight poverty. If you would still like to be removed from our mailing list please contact our supporter services team on xxxx to ensure your privacy."

- **Organisation B post (VCC#670) in Recovery Value Co-formation (Praxis) on Facebook evidencing Informing, Organisation B acts as a Value Co-recoverer (Subject Position).**

The extent of incongruence and inhibition of Value Co-recovery

It appeared that the extent of *incongruence* between the organisation and its supporters might sometimes stymie the praxis of *Recovery Value Co-formation* and the subject position of *Value Co-recovery*. Indeed, the post below of an Organisation B supporter suggests that they drew *incongruently* on two rather than just one of the practice's three elements that then inhibits Organisation B's attempts to act as a *Value Co-recoverer*. Indeed, the claim (e.g. "what a load of rubbish") is incongruent with the *Understanding* element of *Informing* described by this study (See Appendix K, Table K1, Physiology of Practices) as "understanding that information ... is relevant". The supporter's assertion that Organisation B should be boycotted is also at odds with the *Engagements* element of *Informing* that this study describes as demonstrating "commitment to the cause." (Appendix K, Table K1, Physiology of Practices). Thus, the supporter appeared to employ the co-destructive dimension of *Informing* from incongruence in the elements of Engagements and Understandings, reinforces Value Co-destruction (Praxis) and acts as a Value Co-Destroyer (Subject Position).



"The only one that should be boycotted in this instance is Organisation B. What a load of rubbish..."

- **Organisation B Supporter post (VCC#78S) in Value Co-creation on Facebook in response to Organisation B, evidencing Informing.**

In response, Organisation B appeared to try and restore congruency to the *Understanding* element of *Informing* by ensuring the post is relevant to its work (e.g. "They have a detrimental impact on ... lives and livelihoods, including of many communities Organisation B works with") and to the *Engagements* element by demonstrating its commitment to the cause (e.g. "Organisation B hopes to see a just and lasting settlement"). Thus, Organisation B appeared to employ *Informing* in *Recovery Value Co-formation* (Praxis) and acts as a Value Co-recoverer (Subject Position) by trying to restore congruence to the practice of *Informing*.



"...Organisation B hopes to see a just and lasting settlement ...We condemn violence against civilians on all sides ... They have a detrimental impact on (the) lives and livelihoods, including ... many communities Organisation B works with..."

- Organisation B post (VCC#810) in Value Co-creation on Facebook, in response to Organisation B supporter, evidencing Informing.

Value recovery however appeared doubtful as the supporter in their subsequent post drew again on two incongruent elements of *Informing*, namely Understandings since the post became irrelevant to the cause and Engagements when they do not demonstrate commitment to the cause (e.g. "I've never heard such garbage"). The post below demonstrates this incongruence.



"I've never heard such garbage in my life..."

- Organisation B Supporter post (VCC#82S) in Value Co-creation on Facebook, in response to Organisation B, evidencing Informing.

This study thus contends the *extent* of incongruence, that encompasses more than one practice element, might indeed stymie an organisation's attempt to act as a *Value Co-recoverer*. Therefore, this result suggests that organisations should strive for supporters' congruency with *all* practice elements to facilitate value in *Value Co-creation*.

Organisational practice dimensions, praxis and subject positions in facilitating value

Collectively, these results suggest participants' *congruency* of practice elements in interactions affects the dimensions of the practices they employ, their Praxes and Subject Positions that is consistent with Echeverri and Skålen (2011) who state that practice dimensions are the *outcome* of participants' congruence of practice elements and influence their Praxes and Subject Positions. For example, all direct interactions between Organisation A and its supporters were value co-creating where Organisation A and its supporters draw on *congruent* elements of practices and that Organisation A consequently employs co-creative practice dimensions, reinforces Value Co-creation (Praxis) and acts as a Value Co-creator (Subject Position). By comparison, some interactions between Organisation B and its supporters were potentially co-destructive when Organisation B and its supporters draw on *incongruent* practice elements and Organisation B accordingly enacts other Praxes (e.g. Reinforcing Value Co-creation, Recovery Value Co-formation) and Subject Positions (e.g. Value Co-Recovery).

Organisation B and its supporters sometimes drew upon *incongruent* practice elements that also highlights the importance of organisational service recovery to mitigate the potential collateral value co-destruction that might occur if other supporters witness value co-destruction. However, this study did not reveal how organisations should best act to preserve potential *Value Co-creation* with *all*

supporters and indeed whether a point exists from which organisations cannot recover value and thus should withdraw from the value co-creation (destruction) platform. These questions appear unexplored in extant studies and will therefore be investigated with the organisations in Study Two.

Potential influencing factors of participants' practice element congruency

The underlying factors that determine whether an organisation and its supporters draw on congruent practice elements were not revealed in this study. However this study considers such insights would assist organisations to facilitate value by enabling them to clearly communicate the parameters of practice elements as behavioural expectations within their communities. Nevertheless, this study proposes a number of supporter and organisational factors that might influence participants' congruency of practice elements.

First, this study suggests supporters' desire for influence might affect whether they draw upon congruent practice elements. This proposition aligns with the Waggener Edstrom Worldwide and Georgetown University (2013) study that shows supporters crave influence when they encourage others to join them in support of the cause. Accordingly, this study considers that supporters might satisfy their desire for influence when they contribute co-creatively rather than co-destructively to a social media based cause brand community by drawing on congruent practice elements with other participants.

This study also proposes that some supporters might also be more likely to draw on congruent practice elements because they are intrinsically motivated (Unverdi-Creig & Jackson, 2012) to realise Altruistic value (Holbrook, 1994, 2006) as they have higher levels of wellbeing that influence the likelihood of pro-social behaviour. In fact, studies (e.g. Seligman, 2002, 2005; Brethel-Haurwitz & Marsh, 2014) find that people who have higher wellbeing are more likely to be altruistic. Furthermore, supporters who act co-creatively might be happier and more likely to behave generously, courteously and with self-control that coincides with Hofmann and colleagues (2014) who show that people who are happier have more self-control and that an individual's self-control is associated with greater life satisfaction. Therefore, Organisation A supporters who drew upon only congruent practice elements might be keener than Organisation B supporters to influence other supporters, more intrinsically motivated to realise altruistic value (Holbrook, 1994, 2006) and potentially happier and more self controlled.

This study also suggests that supporters' norms and a contagion effect of their behaviour might also affect whether they draw on congruent practice elements and contribute co-creatively. For example, supporters' understanding of practice elements might be drawn as norms from outside the

community in other areas of social media. Furthermore, their behaviour might be contagious to other supporters whose own interactions are informed by observing whether other supporters draw upon congruent or incongruent practice elements that result in co-creative or co-destructive praxes and subject positions. Moreover, supporters might cognitively or emotionally choose to draw upon congruent practice elements. In all scenarios, it appears necessary that the organisations understand their supporters' behaviour to facilitate value.

Finally, this study proposes the *number* of organisational posts and practices might also influence the likelihood of supporters' congruence of practice elements. For example, this study's earlier findings identified that Organisation A post 32 times (Chapter Four) and employs *six* different practices, 70 times (Table 5.6) and experiences no practice element incongruence with supporters that could lead to *Value Co-destruction*. In contrast, Organisation B posted more actively (46 times) than Organisation A, employed a greater number of different practices (seven, 88 times) and participants sometimes drew on incongruent practice elements that results in potential *Value Co-destruction*. This study thus argues that the likelihood of participants' incongruency of practice elements might also increase with a greater volume of organisational posts and practices.

This proposition suggests that an *optimum* amount of organisational activity (i.e. number of posts, type and number of practices) might be required for organisations to facilitate value. Accordingly, this study further proposes that when organisations transcend this optimum, supporters draw upon incongruent practice elements due to their clouded understanding of practices that arises from the sheer volume of organisational posts and practices. However, this proposition contradicts the assertion by Schau and colleagues (2009), that a diverse number of practices are required for brand community health. Rather, this study proposes that an optimum number of posts and practices might exist that the organisations should employ to facilitate value and that value destruction ensues when the organisations transcend this optimum.

This concludes the findings and discussion into participants' practice dimensions, praxis and subject positions in *Value Co-creation*. The following section considers these aspects in *Independent Social Value Co-creation*.

Supporters' practice dimensions, praxis and subject positions In Independent Social Value Co-creation

This study also considers supporters' practice dimensions, praxes and subject positions in *Independent Social Value Co-creation* extending the study by Echeverri and Skålen (2011) that focuses only upon interactive value formation in *Value Co-creation*. Supporters' practice dimensions,

praxes and subject positions in *Independent Social Value Co-creation* were similar to those in *Value Co-creation*. For example, Organisation A supporters employed only *co-creative* practice dimensions in *Independent Social Value Co-Creation*, drawing upon *congruent* practice elements, consequently reinforcing Independent Social Value Co-creation (Praxis) and acting as Independent Social Value Co-creators (Subject Positions). For example in the following post an Organisation A supporter shares information of a donation for the cause that aligns with the element of Procedures in *Informing*. This information is relevant and thus coincides with the element of Understanding in *Informing*. The post message demonstrates a commitment to the cause that aligns with the Engagements element of *Informing*. The supporter thus employs the co-creative dimensions of *Informing*, as they reinforce Independent Social Value Co-creation (Praxis) and acts as an Independent Social Value Co-creator (Subject Position).



"...we are delighted to be donating a combined total of \$1000 to Organisation A ..."

- Organisation A Supporter post (ISVC#2) in Independent Social Value Co-creation on Facebook evidencing Informing.

By comparison, Organisation B supporters indicate both *co-creative* and *co-destructive* practice dimensions in *Independent Social Value Co-creation*. For example, the following post shows that an Organisation B supporter employed the co-destructive dimension of *Informing* when they appeared to draw *incongruently* upon the dual practice elements of Understandings by not sharing cause related information and Engagements by not exhibiting pride in the cause. Indeed, the exchange became intensely personal and appeared to be entirely disconnected from the cause. The Case Two supporter thus reinforces Independent Social Value co-destruction (Praxis) and acts an Independent Social Value Co-destroyer (Subject Position).



"Awesome – so now I am an oppressor".

- Organisation B Supporter post (ISVC#6S) in Independent Social Value Co-destruction on Facebook, in response to supporter-initiated post, evidencing Informing.

Use of governing to reduce incongruence

These results that suggest Organisation B supporters sometimes drew on *incongruent* practice elements in both *Value Co-creation* and *Independent Social Value Co-creation* might stem from supporters' lack of understanding and acceptance of practice elements as earlier proposed by this study. Thus, Organisation B might facilitate value by employing *governing* to set behavioural expectations and increase understanding of practice elements in the community. This proposition aligns with Schau and colleagues (2009, p. 39) who argue that the performance of practices provides "a template on which other members can build" that ensure they are reproducible and repeatable (Schau et al., 2009).

Congruence of practice elements versus post tone

This study also examines participants' congruence of practice elements and the tone of the post for further insights into value creation and found supporters' *congruence* of practice elements appeared more salient than post tone in *Independent Social Value Co-creation*. For example, in the following post, an Organisation B supporter employed the *co-creative* dimension of *Staking*, a practice that recognises variance within the brand community by drawing *congruently* on its elements despite their tone. Specifically, the supporter acknowledges variance within the community (e.g. "Certainly NGOs should use their influence to seek a political resolution") that aligns with the element of Procedures in *Staking*. They also appeared to understand that differences exist within the community (e.g. "but not at the expense of the people they are supposed to be helping") that coincides with the element of *Understandings* and they demonstrated their personal, passionate ownership of the community and their right to participate that is consistent with the Engagements element of *Staking* (e.g. "it certainly lowers the power of any discussion point you may put forward"). Thus, despite their post tone, the Organisation B supporter appeared to draw congruently on the elements of *Staking* and accordingly enacts Independent Social Recovery Value Co-formation (Praxis) as an Independent Social Value Co-Recoverer (Subject Position).



"Thank you (name withheld) for personally attacking me for my views ... It certainly lowers the power of any discussion point you may put forward...Certainly NGOs should use their influence to seek a political resolution. But not at the expense of the people they are supposed to be helping."

-Organisation B Supporter post (ISVC#45) in Independent Social Value Co-creation on Facebook in response to another supporter's post, evidencing Staking.

This result suggests that despite the apparent negative tone of some posts by Organisation B supporters, they did not appear to employ the co-destructive dimension of practices. Rather, the negative tone employed by the Organisation B supporters might underlie their passion, activism and overall deep engagement with the cause. This proposition coincides with Rip and colleagues (2012, p. 573) who find that "passion energises and directs both peaceful and violent ideologically inspired movements". Therefore, it appears that perceptions of tone are subjective and might sometimes obscure whether a supporter draws upon congruent practice elements in interactions with other participants. Certainly, in this study, supporters' congruence of practice elements appeared salient in determining whether a practice is co-creative or co-destructive. Collectively, these results appear to support the key premise of Echeverri and Skålen (2011) that a practice is co-creative or co-destructive by whether participants congruently or incongruently draw upon its elements in interactions.


This concludes the examination of practice physiology. The following and final section of this study examines participants' practices in conversation threads and clicks that this study proposes amplify value in *Value Co-creation* and *Independent Social Value Co-creation*.


5.2.8 Value amplification by practices (posts and clicks)

This study examined the practices in posts that form conversation threads and in clicks (e.g. a *Like* or *Share* on Facebook; a *Favourite*, *Retweet* on Twitter) in both *Value Co-creation* and *Independent Social Value Co-creation* since it proposes that each supporter post in a thread or click *amplifies* value creation by *incidence* (i.e. every supporter *post* or click is a discrete instance of value creation) and by magnifying *supporter value* already created when a supporter observes other supporters' subsequent posts or clicks on the same post. This study further suggests that this supporter value is magnified in *Independent Value Creation* (Grönroos & Voima, 2013) since supporters' value creation from these *observations* are mental, akin to the process of reflection and thus independent of the organisations and other supporters as they involve no further direct interaction with them. The following first considers amplification of value by practices in conversation threads. Amplification of value by clicks is subsequently examined.

Value Amplification by practices in conversation threads (posts), Value Co-creation


The Organisation A community


 "ONLY 4WEEKS UNTIL INDIGENOUS LITERACY DAY!! Wednesday 4 September. Get ready to celebrate."
- **Organisation A post (VCC#170) initiating thread in Value Co-creation on Facebook evidencing Evangelising.**

 "The Tiwi kids are awesome"
- **Organisation A Supporter response (VCC#18S) to Organisation A post in Value Co-creation on Facebook evidencing Empathising.**

 "☺"
- **Further Organisation A Supporter post response (VCC#192) in Value Co-creation on Facebook, evidencing Empathising.**

The Organisation B community

 "Pepsi pays \$8million PER MINUTE for #SuperbowlHalftime ads while poor farmers lose their land. #BehindtheBrands (url)"
- **Organisation B post (VCC#150) initiating thread in Value Co-creation on Twitter evidencing Informing.**

 "Organisation B I believe they tell themselves it's #CorporateLuck"
- **Organisation B Supporter response (VCC#16S) to Organisation B post in Value Co-creation on Twitter evidencing Informing.**



"OrganisationB Farmers aren't the only poor pple"

- Further Organisation B supporter response (VCC#17S) in Value Co-creation on Twitter evidencing Informing.

The above posts exemplify amplification of value in *Value Co-creation* in conversation threads that was evidenced in both communities. In the Organisation A community example, Organisation A initiated the thread using *Evangelising*, the practice of spreading the brand's good news (Schau et al., 2009) and their supporters responded by employing *Empathising*, the practice of offering moral support (Schau et al., 2009). In the Organisation B community, both Organisation B and its supporters employed *Informing*, the practice of sharing information about the cause and its activities. The practices most employed by the organisations and their supporters in conversation threads were the same as those they most used in single post interactions (i.e. Organisation A, *Evangelising*; Organisation A supporters *Empathising*; Organisation B, *Informing*; Organisation B supporters, *Informing*). This result suggests that practices alone do not generate *multiple* direct supporter interactions since these practices would *always* generate multiple direct interactions and potential *amplified Value Co-creation*. Rather, it appears the resources (e.g. post content, timings, platforms) of both the organisations and their supporters might also influence the amplification of *Value Co-creation* and thus a *synergy* between resources and processes is potentially required. Although not evident in the above posts, supporters in both communities also frequently employed *Evangelising* in conversation threads that suggest the usefulness of *Evangelising* to amplify Value Co-creation.

Proportions of participants' practices in value amplification in Value Co-creation

The proportions of participants' practices employed in conversation threads that amplify value in *Value Co-creation* varied within and between communities. For example, Organisation A employed a far *smaller* proportion of its total practices (16%) than Organisation B (49%) in facilitating value in conversation threads. This result supports this study's earlier findings (Chapter Four) that indicated Organisation B's greater activity in initiating and participating in conversation threads.

Organisation A supporters also employed a *smaller* proportion of their *Value Co-creation* practices in conversation threads than Organisation B supporters (e.g. Organisation A supporters, 65% of *Value Co-creation* practices; Organisation B supporters, 88% *Value Co-creation* practices) that highlights Organisation B supporters used the majority of their practices in conversations that amplify value in *Value Co-creation* rather than single exchanges. This result thus suggests that Organisation B supporters are more engaged than Organisation A supporters coinciding with this study's earlier findings that identified the overall greater posting and practice activity of Organisation B supporters.

Finally, supporters in both communities employed the majority of their practices in conversation threads in *response* posts that suggests they drive the ongoing conversations and potential value creation even though their organisations initiated most threads as previously identified (Chapter Four), Table 5.10 below summarises this study's findings into the cross case analysis of practices employed by the organisations and their supporters in *Amplification of Value Co-creation* by conversation threads.

Table 5.10 Cross case analysis, practices in amplification of Value Co-Creation, conversation threads

	Case One			Case Two		
	Organisation A	Supporters	Total	Organisation B	Supporters	Total
Total threads initiated	4	0	4	12	9	21
Total practices in threads by participant	10 (All initiated)	26 (All response)	36 (10 initiated, 26 response)	42 (13 initiated, 29 response)	70 (15 initiated, 55 response)	112 (42 initiated, 70 response)
%, VCC practices	16%, Org A VCC practices	65%, Case One supporter VCC practices	34%, Case One VCC practices	49%, Org B VCC practices	88%, Case Two supporter VCC practices	68%, Case Two VCC practices
Key Practice*	EVG (4)	EMP (14) (EVG 12)	EVG (16)	INF (19)	INF (25) (8 initiated, 17 response) (EVG 14)	INF (44)

• VCC= Value Co-creation; *EVG=Evangelising; INF=Informing; Table developed for this research.

Value amplification in Independent Social Value Co-Creation

Supporters' use of practices in conversation threads with other supporters in *Independent Social Value Co-creation* was the same as their practice use overall in that Organisation A supporters most employed *Empathising* and Organisation B supporters mainly used *Informing*. Organisation B supporters also employed a wider *range* of practice types in their response posts (five) than in their initiated posts (two) in conversation threads with other supporters whereas Organisation A supporters employed a similar number of practice types in both their initiated (three) and response (four) posts in conversation threads. This result supports this study's earlier finding that the Organisation B community is stronger than the Organisation A community as it appeared to employ a wider range of practices overall. This finding might also indicate the diverse interests and motivations of Organisation B supporters. Supporters in both communities did not employ *Evangelising* in conversation threads in *Independent Social Value Co-creation* that suggests spreading the brand's good news (Schau et al., 2009) is not conducive to conversation threads *between* supporters.

Proportions of practices

Organisation A supporters employed the majority (89%) and Organisation B supporters, (34%) of their *Independent Social Value Co-creation* practices in conversation threads. This result reflects that

Organisation A supporters employed the majority of its practices in *Independent Social Value Co-creation* in one conversation whereas Organisation B supporters used the greatest proportion (76%) of their practices in *Independent Social Value Co-creation* in *single* exchanges. This result suggests that Organisation B supporters are not deeply engaged with each other and reinforces this study's earlier finding (Chapter Four) that Organisation B supporters are not strongly tied. This finding thus has implications for organisational strategy and in particular emphasis of message content for supporters. Table 5.11 below summarises the cross-case analysis of supporters' use of practices in *Amplification of value in Independent Social Value Co-creation* by posts in conversation threads.

Table 5.11 Cross-case analysis, practices in amplification of Independent Social Value Co-Creation

	# Threads	Total posts (all threads)	Platform	Practices, initiated post	Practices, response posts	Total practices, ISVC threads (% all ISVC practices)
Organisation A Supporters	1	8	Facebook (1)	INF (1) DOC (1) MIL (1)	DOC (3) MIL (3) EMP (6)* COM (1)	
Total				3	13	16 (89%)
Organisation B Supporters	3	12	Facebook (3)	COMM (2) INF (2)	STA (1) COM (1) JUS (1) INF (5)* EMP (1)	
Totals				4	9	13 (34%)

*Indicates most evidenced practice EVG= Evangelising; DOC=Documenting; MIL=Milestoning; COMM=Commoditising; INF=Informing; STA=Staking; JUS=Justifying; EMP=Empathising. Table developed for this research.

Value amplification by practices via clicks

Supporters' clicks in *Value Co-creation* and *Independent Social Value Co-creation* are also examined for amplification of value. This study suggests that supporters employ *Evangelising*, the practice of spreading the brand's good news when they *share* a post on Facebook or *retweet* a tweet on Twitter and use *Empathising*, the practice of providing moral support when they *like* a post on Facebook or *Favourite* a tweet on Twitter.

Supporters clicked substantially in both communities. However, Organisation A supporters clicked approximately three times *less* than Organisation B supporters (Organisation A supporters, 797 clicks; Organisation B supporters, 2,442 clicks). This result was also more extreme in *Value Co-creation* (e.g. Organisation A supporters, 696 clicks; Organisation B supporters, 2,269 clicks) than in *Independent Social Value Co-creation* (e.g. Organisation A supporters, 101 clicks; Organisation B supporters, 173 clicks). These findings indicate supporters' numerous interactions via clicks that suggest supporters' clicks are valuable since they represent multiple opportunities for the organisations in *Value Co-creation* and other supporters in *Independent Social value Co-creation* to influence value creation by enabling the organisation (in *Value Co-creation*) or other supporters (in

Independent Social Value Co-creation) to enter a supporter's value creation sphere. This result thus contrasts with Kristofferson and colleagues (2014, p. 1149) who regard supporter clicks as "slacktivism" (i.e. token support for a cause). However, the finding extends other studies (e.g. De Vries et al., 2012; Dixon & Keyes, 2013) that consider clicks valuable because they enable supporters to continuously engage with an organisation. Indeed, this study shows that clicks are also interactions that enable the organisation to enter their supporters' value creation sphere and influence supporters' value creation. Even so, these results suggest that the strength and vibrancy of both communities are dampened since clicks limit practices to only *Evangelising* or *Empathising* and Schau and colleagues (2009) assert that stronger brand communities employ a more diverse range of practices than weaker brand communities. Therefore, the organisations might implement strategies to increase supporters' comments that would involve a more diverse range of practices and thus strengthen their brand communities.

Clicks versus comments

This study compares the numbers of supporters' clicks and comments for further insights since comments enable supporters to employ a *wider* range of practices. Supporters in both communities were considerably more likely to click overall than comment (e.g. Organisation A supporters by 31 times; Organisation B supporters by 48 times). However, these results were more obvious in *Value Co-creation* where Organisation A supporters clicked more than commented by 37 times and Organisation B supporters by 58 times. In contrast, in *Independent Social Value Co-creation*, supporters in both communities were 14 times more likely to click than comment.

These findings reveal several insights. First, these results align with this study's earlier result that identified most supporter activity occurs in *Value Co-creation* and thus reinforce this study's earlier suggestion that supporters in both communities appeared more engaged with their organisations than with each other. Nevertheless, supporters' overall propensity to click rather than comment on the organisations' posts suggests that the organisations have not yet fully connected emotionally with their supporters. Indeed, Canhoto and Clark (2013) find emotional and social support is important in interactions between firms and consumers on social media platforms and recommend that organisations emotionally connect with their consumers to bond socially. Therefore, this study suggests that supporters might comment more on organisational posts if the organisations increase their emotional connection with them.

Supporters' ties and clicks

The result that shows supporters' similar propensities to click than comment in *Independent Social Value Co-creation* suggests supporters' tie strength is alike and low. This is because supporters' clicks involve only two practices (*Evangelising*, *Empathising*). In contrast, a comment allows a supporter to employ a wider range of practices that might also indicate greater supporter involvement and connection with each other. This result also supports this study's earlier proposition (Chapter Four) that Organisation B supporters are more active because of their larger audience size and/or their interest in the brand rather than their tie strength. Table 5.12 below summarises this study's findings into its cross case comparison of supporters' use of *Evangelising* and *Empathising* via clicks and comments.

Table 5.12 Cross case analysis, supporters' *Evangelising* or *Empathising* via clicks versus comments in *Value Co-creation*, *Independent Social Value Co-creation*.

	Organisation A community			Organisation B community		
	Clicks	Response Comments	Ratio* Total Clicks: Total Comments	Clicks	Response Comments	Ratio* Total Clicks: Total Comments
Value Co-Creation (VCC) (%, All clicks or comments)	696 (87%)	19 (73%)	37	2269 (93%)	39 (76%)	58
Independent Social Value Co-Creation (ISVC) (%, All clicks or comments)	101 (13%)	7 (27%)	14	173 (7%)	12 (24%)	14
Total (Both Spheres) (%, All clicks or comments)	797 (100%)	26 (100%)*	31	2442 (100%)	51 (100%)	48
VCC:ISVC*	7	2.7	2.6	13	3.25	4

Clicks = "Likes", "Shares" (Facebook), "Retweets", "Favourites" (Twitter); Comments = "Comments" (Facebook); "@ Replies", "@ Mentions" on Twitter); * Rounded to nearest 00. Table developed for this research.

Evangelising and Empathising via supporters' clicks on Facebook and Twitter

Supporters' clicks were also examined by platform for deeper insights into amplification of value in *Value Co-creation* and *Independent Social Value Co-creation*. On Facebook, supporters in both communities evidenced more *Empathising* (likes) than *Evangelising* (shares) in both *Value Co-creation* and in *Independent Social Value Co-creation*. In fact, the ratio of supporters' likes to shares in *Value Co-creation* was approximately five to one for Organisation A supporters and four to one for Organisation B supporters and even higher in *Independent Social Value Co-creation* at 31 to one for Organisation A supporters and 112 to one for Organisation B supporters. In contrast, supporters on Twitter employed *Evangelising* (by retweeting) more than *Empathising* (by favouriting) in *Value Co-creation* and *Independent Social Value Co-creation*. For example, the ratio of supporters' *Empathising* (favourites) to *Evangelising* (retweets) in *Value Co-creation* was one to three for Organisation A supporters and one to two and a half for Organisation B supporters and in *Independent Social Value*

Co-creation, was one to two for Organisation A supporters and one to five for Organisation B supporters.

These findings suggest supporters' herding behaviour where approval is triggered by social influence and snowballs (Muchnik et al., 2013) manifests in this study on Facebook as supporters' *Empathising* by *likes* and is particularly prominent in interactions amongst supporters in *Independent Social Value Co-creation*. Herding appeared greater by Organisation B supporters in *Independent Social Value Co-creation* where their use of *Empathising (likes)* in responding to other supporters' posts considerably exceeded their employment of *Evangelising (shares)*. This result might stem from the focal topics of supporters' interactions that are consistent with Muchnik and colleagues (2013) who find herding effects are topic dependent. This finding thus highlights that supporters should post engaging content to entice other supporters to *Evangelise (shares)*. Indeed, much earlier described research (e.g. Adjei et al., 2012; Kaplan & Haenelin 2010, 2011; Malhotra et al., 2012, 2013) finds organisations should post relevant and interesting content for supporter engagement that is also positive and arousing to entice supporters to *Evangelise* and share (Berger & Milkman, 2012). However, extant research appears limited into the need for *supporters* to also post content that entices other supporters to *Evangelise* and generate value-creating interactions. The organisations might thus implement strategies to encourage supporters to post engaging content on behalf of the cause to foster supporters' use of *Evangelising* by sharing. Such strategies might include providing supporters post topics, reminders to post and of their contribution to social good.

These findings that show supporters employ *Evangelising (by retweeting)* more on Twitter than Facebook (by *sharing*) suggest that supporters are keener to use *Evangelising* on Twitter than Facebook. This could be because Twitter is a real-time platform and thus less asynchronistic (Berger & Iyengar, 2013; Malhotra et al., 2013) that entices supporters to more spontaneously employ *Evangelising* by *retweeting*. Accordingly, the result might reflect that supporters on Twitter are less concerned about self-enhancement since they have *less* time to consider their posts and space (140 characters) to express themselves. However, supporters might be *more* concerned about self-enhancement on Twitter since they display a greater propensity on this platform to share posts and influence others than on Facebook. Table 5.13 below summarises these findings.

Table 5.13 Cross case analysis, supporters' clicks in Value Co-Creation and Independent Social Value Co-Creation

	Organisation A supporters			Organisation B supporters		
FACEBOOK	Likes (<i>Empathising</i>)	Shares (<i>Evangelising</i>)	Likes to Shares	Likes (<i>Empathising</i>)	Shares (<i>Evangelising</i>)	Likes to Shares
Value Co-creation (VCC)	555	104	5:1	603	140	4:1
Independent Social Value Co-creation (ISVC)	92	3	31:1	112	0	112:1
Totals (VCC, ISVC)	647	107	6:1	715	140	5:1-
TWITTER	Favourites (<i>Empathising</i>)	Retweets (<i>Evangelising</i>)	Favourites to Retweets	Favourites <i>Empathising</i>	Retweets (<i>Evangelising</i>)	Favourite s to Retweets
Value Co-creation (VCC)	9	28	1:3	70	169	1:2.4
Independent Social Value Co-creation (ISVC)	2	4	1:2	51	10	1:5
Totals (VCC, ISVC)	11	32	1:3	121	179	1:1.5

VCC= Value Co-creation; ISVC= Independent Social Value Co-creation. Table developed for this research.

Supporters' Learning via YouTube views

Supporters' clicks by YouTube views were examined for their influence upon value creation since YouTube views represent more than half (53%) of Organisation B supporters' clicks. The number of YouTube views aligns with earlier cited studies (e.g. Nielsen, 2015) that indicate YouTube's immense popularity and other research that demonstrates the power of YouTube to incite supporter action (Waggener Edstrom Worldwide & Georgetown University, 2013) and its utility to tell stories that increase attention and interest, and establish a deep emotional connection amongst supporters (Aaker & Smith, 2010). This study proposes that supporters employ *Learning*, the practice of developing knowledge and understanding about the cause when they click to view. Indeed, *Learning* is an additional practice to those offered by Schau and colleagues (2009) and Echeverri and Skålen (2011). The finding thus suggests Organisation B supporters' engagement with the cause as indicated by their propensity to employ *Learning* by viewing.

As only Organisation B posted videos on its YouTube channel during the data collection period, Organisation A appeared to sacrifice opportunities to engage supporters and influence their value creation processes by generating multiple direct interactions. Organisation A might thus increase their YouTube posts to increase supporter engagement via YouTube views with their cause and supporters' use of *Learning* via YouTube views. Also, as no supporters posted videos to the community's YouTube channels, supporters evidenced no *Learning* in *Independent Social Value Co-creation* in either community. Therefore, both organisations might implement strategies to encourage supporters' use of *Learning* in interactions with each other. For example, the organisations could invite supporters to post videos that herald their own interest and activities related to the cause, institute competitions for best video or crowdsource their next organisational

video to supporters. Table 5.14 below summarises supporters' clicks across Facebook, Twitter and YouTube.

Table 5.14 Cross case analysis, supporters' Learning via YouTube views in Value Co-Creation, Independent Social Value Co-Creation

	Organisation A supporters			Organisation B supporters		
	Facebook	Twitter	YouTube	Facebook	Twitter	YouTube
Value Co-creation	659	37	0	743	239	1287
Independent Social Value Co-creation	95	6	0	112	61	0
Total by Platform/Case (%, All clicks)	754 (95%)	43 (5%)	0 (0%)	855 (35%)	300 (12%)	1287 (53%)
Total Clicks/Case (%, All clicks)	797 (100%)			2442 (100%)		

Table developed for this research.

This concludes the presentation and discussion of this study's findings into organisations and supporters' use of practices. The following section now summarises this study's key findings.

5.3 Key findings, Study One (practices)

This study's key findings and their implications for value creation are summarised in the Tables 5.15 and 5.16 below. These findings were revealed in this study's exploration of how value is created in a social media based cause brand community and specifically how organisations and supporters employ practices in value creation. The findings were presented by numbers and types of practices, participants' roles in value creation, practice physiology and how practices were employed in conversation threads that are multiple direct value creating interactions.

5.3.1 Organisations' use of practices to facilitate value

Numbers and types of practices

The organisations employed practices differently to facilitate value, varying in the numbers and types of practices and platforms used. This result potentially reflects their organisational age and willingness to relinquish control, different organisational objectives and strategies (e.g. push vs. pull) and a need to refine their platform use to align with supporters' behavioural logic.

It appeared useful to the organisations in facilitating value to respond to their supporters' behavioural logic and synchronise their practices with supporters. Indeed, Organisation B seemed responsive to its supporters' behavioural logic since it most employed Informing that its supporters also most used.

The organisations' use of practices to facilitate value might also influence the vibrancy of their communities due to the range of practices they employed. The organisations applied few practices in

Value Facilitation that is positive since most organisational practices were thus employed in direct value co-creating interactions that enable the organisations to enter their supporters' value creation sphere and influence their value creation.

The organisations in this study did not employ eight practices (e.g. *Welcoming, Governing, Badging, Customising, Grooming, Commoditising, Delivering, Charging*) in direct value co-creating interactions that suggest some practices might be unsuitable to facilitate value in these brand communities. The intent of some practices might also be operationalised in other organisational communications (e.g. website).

Not all platforms are used consistently by the organisations to facilitate value. Only Organisation B employed practices on YouTube that means Organisation A sacrificed opportunities to facilitate value since applying practices to YouTube might encourage supporters' use of *Learning*, a newly proposed practice and further practice diversity that strengthens a brand community.

Physiology

Practice physiology varied across these communities in *Value Co-creation* since Organisation A used practices yielding mainly *inter-thematic* interactions that are strengthening for a brand community and Organisation B employed practices that generated mostly *intra-thematic* interactions that indicated a united focus. This finding also suggests that the organisations facilitate value by employing practices that accord with their supporters' behavioural logic.

Roles

The organisations' roles in *Value Co-creation* can vary according to supporters' congruence of practice elements. In this study, both organisations acted as *Value Co-creators* but Organisation B sometimes also acted as a *Value Co-recover*. It also appeared that when participants' *incongruence* of practice elements encompasses more than one element, an organisation's role as *Value Co-recoverer* is stymied.

The practice anatomy in these brand communities varied to extant product focused studies. This is potentially due to community type (i.e. cause vs. product), context (i.e. social media vs. web forums), practitioner (i.e. organisation and supporter) and different types of supporter value (i.e. altruistic vs. hedonic). The organisations might also facilitate value from *all* supporters' temporal experiences of the cause brand (past, present and future), as their causes are going concerns, not defunct.

Threads

The organisations employed their most used practices in both single exchanges and conversation threads (i.e. multiple interactions). This result suggests practices alone do not generate multiple direct supporter interactions as these practices would always generate multiple direct interactions.

5.3.2 Supporters' use of practices to create and co-create value

Numbers and types of practices

Supporters appeared to create value differently since they also varied in the numbers and types of practices they employed in value creating interactions. Different numbers of practices employed by supporters might reflect their overall level of value creating activity and the vibrancy of their communities. Supporters also applied different numbers of practices compared with their organisations (e.g. Organisation A supporters, less practices; Organisation B supporters, more practices) that suggests the organisations did not always provide suitable resources and processes, as the numbers of practices might otherwise be more similar.

Supporters also appeared to create value differently in the types of practices they employed. For example, Organisation A supporters used *Empathising* that seemed to generate positive relations in the community. Organisation B supporters' use of *Informing* suggests their pro-activity and engagement with the Organisation B cause brand. Supporters in both communities did not use eight practices in *Value Co-creation* that might be due to the inter-relatedness of some practices (e.g. *Helping*, *Empathising*) and the unfamiliarity of others. If appropriate to supporters' needs, the organisations might thus employ some practices to foster supporters' use of them, to aid practice diversity that strengthens the brand community.

In co-creating value, supporters appeared more willing to collaborate with the organisation than other supporters since they employed the majority of their practices in direct value co-creating interactions with the organisations. This result might also stem from the communities being organisationally hosted. However, supporters' use of practices in direct value co-creating interactions with other supporters was positive, yielding mainly *inter-thematic* interactions (Organisation A supporters) that strengthen a brand community, and equal *inter-* and *intra-thematic* interactions (Organisation B supporters) that suggests Organisation B supporters shared a united focus in value creation (intra-thematic interactions).

Roles

Supporters varied in their roles in direct value co-creating interactions. Indeed, Organisation A supporters acted as *Value Co-creators* as they appeared congruent with all practice elements that might be due to their desire for positive influence, greater intrinsic motivation, supporter norms and fewer Organisation A practices. Organisation B supporters however sometimes drew on *incongruent* practice elements and acted as *Value Co-destroyers*. The organisations might therefore employ *governing* to aid participants' practice *congruency*.

Threads

The proportion of practices employed by supporters in *conversations* than *single exchanges* suggested supporters' engagement. Supporters employed the greater proportion of its practices in conversation threads with the organisation rather than with other supporters and in *response* posts. This result suggests that while the organisations initiated more threads, supporters drove conversations (direct value creating interactions) onward. Supporters also did not use *Evangelising* in conversation threads with other supporters that suggest *Evangelising* is not conducive to conversation threads that are ongoing direct value co-creating interactions between supporters.

Clicks

Supporters clicked more than commented in direct value co-creating interactions with the organisations that limit practices to three (*Empathising, Evangelising and Learning*) dampening practice diversity and community vibrancy. However, clicks are useful to the organisations as they enable them to enter their supporters' value creation sphere. Nevertheless, supporters' clicks suggest that the organisations have not yet have fully emotionally connected with their supporters. The organisations therefore might encourage their supporters' comments to enable a wider range of practices that is strengthening for these brand communities.

The types of click supporters employed in value creating interactions varied by platform. On Facebook, supporters used *Empathising by Liking* more than *Evangelising by Sharing* that suggests herding behaviour. However, supporters might not have posted shareable content that is conducive to Evangelising. On Twitter, supporters most used *Evangelising* via a retweet that is potentially due to the real time nature of Twitter and supporters are less concerned about self-enhancement on Twitter. Finally, supporters' use of *Learning by views* on YouTube, suggests their engagement with the cause. Indeed, Organisation B supporters' use of *Learning* represented more than half of their clicks.

Table 5.15 below summarises the key findings into *organisations'* use of practices to facilitate value. Table 5.16 following describes the key findings into how *supporters* employ practices to create value in these social media based cause brand communities.

Table 5.15 Key findings, organisations' use of practices to facilitate value

	Key Findings
NUMBERS OF PRACTICES	<ul style="list-style-type: none"> - The organisations employed practices differently to facilitate value in the numbers and types of practices and platforms used. This might reflect: <ul style="list-style-type: none"> - Their organisational age and willingness to relinquish control (Org. A employed more and Org. B, less practices than its supporters) - A need to refine their platform use to align with supporters' behavioural logic (e.g. most practices used by Org. A on Facebook; by Org. B on Twitter yet supporters used practices most on Facebook) - Different organisational objectives and strategies (e.g. push vs. pull) (e.g. Org A most employed <i>Evangelising</i>; Org B, <i>Informing</i>) - Responsiveness to their supporters' behavioural logic (Org. B and its supporters most employed <i>Informing</i>). - The vibrancy of their communities due to a less diverse practice range (e.g. Org. A employed a narrower range of practices than Org. B) - Organisations employed few practices in <i>Value Facilitation</i> that is positive as most organisational practices are thus employed in direct value co-creating interactions enabling the organisation to enter their supporters' value creation sphere and influence their value creation. <ul style="list-style-type: none"> • Practice physiology varied across communities. (E.g. Org. A used practices yielding mainly <i>inter-thematic</i> interactions in Value Co-creation; Org. B., <i>intra-thematic</i> interactions). Suggests organisations might facilitate value by employing different practices to suit their supporters' behavioural logic. • Some practices appeared unsuitable to facilitate value in these brand communities and/or their intent is operationalised in other organisational communications (e.g. website). Organisations did not employ eight practices (e.g. <i>Welcoming</i>, <i>Governing</i>, <i>Badging</i>, <i>Customising</i>, <i>Grooming</i>, <i>Commoditising</i>, <i>Delivering</i>, <i>Charging</i>) in direct value co-creating interactions. • Only Org B employed practices on YouTube. Org A thus sacrificed opportunities to facilitate value. Organisations might facilitate value by applying practices on YouTube to encourage supporters' use of <i>Learning</i>, a newly proposed practice
ROLES	<ul style="list-style-type: none"> • The organisations varied in their roles in <i>Value Co-creation</i> (e.g. Value Co-creator, Org. A; Value Co-creator and Value Co-recover, Org. B) according to supporters' congruence of practice elements. • Participants' <i>incongruence</i> of practice elements sometimes encompassed more than one element that appeared to stymie Organisation B's role as <i>Value Co-recoverer</i>.
PHYSIOLOGY	<ul style="list-style-type: none"> • Practice anatomy varied to extant product focused studies. Potentially due to community type (i.e. cause vs. product), context (social media vs. web forums), practitioner (i.e. organisation and supporter) and different types of supporter value (i.e. altruistic vs. hedonic). Organisations might also facilitate value from <i>all</i> supporters' temporal experiences of the cause brand (past, present and future), as their causes are going concerns, not defunct.
THREADS	<ul style="list-style-type: none"> • Organisations employed their most used practices in both single exchanges and conversation threads (i.e. multiple interactions) that suggests practices alone do not generate multiple direct supporter interactions as these practices would always generate multiple direct interactions. • Org A employed a smaller proportion than Org B of its total practices in <i>Value Co-creation</i> in conversation threads. Most Org A practices in <i>Value Co-creation</i> were in single exchanges than conversations. Org. A might therefore increase dialogue with its supporters.

Table developed for this research.

Table 5.16 Key findings, supporters' use of practices to create value

	Key Findings
NUMBERS OF PRACTICES	<ul style="list-style-type: none"> Supporters created value in these brand communities by using practices in multiple ways: <ul style="list-style-type: none"> The numbers of practices supporters employed in value creating interactions reflects their activity and vibrancy of the brand communities. Supporters applied different numbers of practices in value creating interactions compared to the organisations that suggests the organisations did not always provide suitable resources and processes as the numbers of practices might be more similar. Org. A could further refine their resources and processes for more potential value creation. Org A supporters' use of <i>Empathising</i> appeared to generate positive relations in the community. Org. B supporters' use of <i>Informing</i> suggests their pro-activity and engagement with the Org B cause brand. Supporters appeared more willing to collaborate with the organisation than other supporters since they employed the majority of their practices in direct value co-creating interactions with the organisations that might also result from the communities being organisationally hosted. Supporters' use of practices in direct value co-creating interactions with other supporters was positive, yielding mainly <i>inter-thematic</i> interactions (Org. A supporters) that strengthen a brand community, and equal <i>inter-</i> and <i>intra-thematic</i> interactions (Org B supporters) that suggests Org B supporters shared a united focus in value creation and also strengthened their community in their <i>inter-thematic</i> interactions. Supporters in both communities did not use eight practices in <i>Value Co-creation</i> that might be due to the inter-relatedness of some practices (e.g. Helping, Empathising) and the unfamiliarity of others. The organisations might thus employ some practices to foster supporters' use of them and practice diversity that strengthens a brand community.
ROLES	<ul style="list-style-type: none"> Supporters varied in their roles in direct value co-creating interactions. Org. A supporters acted as <i>Value Co-creators</i> as they appeared congruent with all practice elements that might be due to their desire for positive influence, greater intrinsic motivation, supporter norms and fewer Org A practices. Org B supporters sometimes drew on <i>incongruent</i> practice elements and thus acted as Value Co-destroyers. The organisations might use <i>governing</i> to aid participants' practice <i>congruency</i>.
THREADS	<ul style="list-style-type: none"> The proportion of practices employed by supporters in <i>conversations</i> than <i>single exchanges</i> suggested supporters' engagement. Supporters appeared more engaged with the organisation than other supporters since they employed the greater proportion of its practices in conversation threads with the organisation. They also most used practices in <i>response</i> posts that suggest while the organisations initiated more threads, supporters drove conversations (direct value creating interactions) onward. Supporters in both communities did not use <i>Evangelising</i> in conversation threads in direct value co-creating interactions with other supporters that suggest <i>Evangelising</i> is not conducive to conversation threads between supporters.
CLICKS	<ul style="list-style-type: none"> Supporters clicked more than commented in direct value co-creating interactions with the organisations that limits practices to three (<i>Empathising</i>, <i>Evangelising</i> and <i>Learning</i>) dampening practice diversity and community vibrancy. However, supporters' clicks are useful to the organisations as they enable them to enter their supporters' value creation sphere but suggest the organisations have not yet have fully emotionally connected with their supporters. On Facebook, supporters used <i>Empathising</i> by <i>Liking</i> more than <i>Evangelising</i> by <i>Sharing</i> that suggests herding behaviour. Supporters might also not post shareable content that is conducive to <i>Evangelising</i>. On Twitter, supporters most used <i>Evangelising</i> via a retweet that might be due to the real time nature of Twitter and that supporters are less concerned about self-enhancement on this platform. Supporters' use of Learning by view on YouTube, suggest their engagement with the cause. Org B supporters' use of <i>Learning</i> represented more than half of their clicks.

Table developed for this research.

5.4 Conclusion

This chapter has described the findings and discussion of Study One's investigation into *Practices* the companion study to *Posts* that was detailed in the previous chapter. This chapter presented and discussed this study's findings into the use of practices by Organisations A and B and their supporters and examined the numbers of practices in each type of value creation (5.2.1), participants' proportional use of practices (5.2.2), types of practices employed and their implications (5.2.3); practice range and categories (5.2.4), practice interactions and implications (5.2.5), absent practices (5.2.6), practice physiology (5.2.7) and the value amplification of practices (5.2.8). Accordingly, this study provided several insights into participants' use of practices in value creation. The study also raised several questions surrounding the organisations' strategies to facilitate value that will now be explored in Study Two.

6. Study Two

6.1 Introduction

To address this research program's overarching research question: "*How is value created in a social media based cause brand community?*" the previous chapters (Four, Five) provided an overview to value creation in a social media based cause brand community by examining participants' use of posts and practices in value creating interactions in a social media based cause brand community. This chapter now presents the findings and discussion of Study Two that harnesses the findings of Study One to more deeply investigate the organisations' *strategies* to facilitate value and their *perceptions* of organisational value and supporter value in these social media based cause brand communities. Richer insights are thus afforded by gleaning the organisations' perspectives into how value is created in a social media based cause brand community. This examination was therefore designed to answer the following research questions:

RQ2: *How do cause organisations perceive value creation in a social media based cause brand community?*

RQ2a: How do cause organisations employ strategies to facilitate supporter value in a social media based cause brand community?

RQ2b How do cause organisations perceive supporter and organisational value?

This chapter is organised as follows. First described are the interview sample characteristics and the key themes that emerged in this study. Next provided are the findings and discussion for each key theme that are then followed by a conclusion.

6.1.1 Interview sample characteristics

To answer these research questions, ten in-depth interviews were conducted with personnel from the two cause organisations. All respondents were selected by referral, worked closely with the social media based communities and represented a cross section of functional departments and thus afforded varying perspectives and rich insights. Organisation A respondents comprised the Founder, CEO, Marketing Co-ordinator, Programming Manager and a Director. Four of the five Organisation A respondents were female and two (the Founder and CEO) had been with the organisation since its inception, a period of ten years. In contrast, the Organisation B respondents encompassed the Digital Marketing Lead, Campaign Co-ordinator, Digital Communications Manager, Appeals Co-ordinator and Digital Communications Co-ordinator. Four out of five were male and employed in more middle

management roles than the Organisation A respondents. All Organisation B respondents had worked with Organisation B for three years or less. Table 6.1 below provides a summary of respondents interviewed in this study.

Table 6.1 Interview respondents Study Two

	Role	Gender	Time with organisation
Organisation A	Founder	Female	Ten years
	Chief Executive Officer	Female	Ten years
	Programming Manager	Female	Two years
	Marketing Co-ordinator	Female	Four years
	Director	Male	Less than two years
Organisation B	Digital Marketing Lead	Male	One year
	Campaign Co-ordinator	Male	Three years
	Digital Communications Manager	Male	Two years
	Appeals Co-ordinator	Female	18 months
	Digital Communications Co-ordinator	Male	Two years

Table developed for this research.

6.1.2 Themes

Two key themes emerged from this study's investigation. The first theme of *Strategies* (6.2) describes the specific approaches of each organisation to their social media based cause brand communities. This theme comprises the sub-themes of *Strategic Intent* that explores the overall strategic focus of each organisation (6.2.1) and *Strategic Execution* (6.2.2) that details how the organisations implement their strategies. The second key theme of *Value* (6.3) surrounds the organisations' perceptions of supporter and organisational value generated from participation in the social media based cause brand communities. Both key themes of *Strategies* and *Value* contain several dimensions and sub-dimensions that are identified progressively. The findings and discussion of the cross case analyses for the first theme of *Strategies* is now presented.

6.2 Strategies

6.2.1 Strategic intent

The organisations' *Strategic Intent* describes the organisations' strategic aspirations and performance measures for their social media based cause brand communities (i.e. benefits, goals and success). *Strategic intent* also explores the extent to which the social media based brand communities are planned and integrated into the organisations' other activities. These sub-themes are explored in the following.

➤ Benefits

Benefits are the types of organisational value that the organisations anticipate from hosting their social media based cause brand communities. The cited benefits potentially explain and justify the organisations' investment in their social media based cause brand communities and might also influence their strategic intent. The organisations identified the benefits of their social media based cause brand communities as either *relationship-oriented* resulting from the organisations' connection with supporters and supporters' engagement or *financially-focused* that is centred upon donations.

Relationship-oriented benefits, connection, engagement and access to target audiences

The organisations subtly differed in their views of the benefits of a social media based cause brand community. However, both organisations considered benefits were *relationship-oriented*. For example, Organisation A regarded the community as beneficial because it enables Organisation A to connect with supporters. The following quotes indicate this perspective:

"It gives us a platform to communicate with the people who are already connected. It sometimes connects new people because there's a whole lot of people out there who are so familiar with using social media and they pick up on something ... particularly if they've got a social conscience" (Founder, Organisation A)

"It's a whole lot of people that we can contact with our messages whether it's events that are coming up or promoting our appeals such as or end of the financial year appeal. But also it's saying what work we're doing in raising awareness of the low literacy rates." (Marketing Co-ordinator, Organisation A)

As evidenced in the quote above, Organisation A's Founder considered the social media based cause brand community enables Organisation A to *connect* with both existing and potential supporters by providing a communication platform. The Founder's comment was echoed by Organisation A's Marketing Co-ordinator who championed the social media based brand community's ability to extend the reach of the organisation's key marketing messages.

"Certainly there's the ability to get these people to engage with our campaign, be that signing petitions, engaging in influencing activities" (Digital Communications Co-ordinator, Organisation B)

"So I think that's a really good way to get people engaged because it's the kind of soft friendly ask that they want to be able to get them involved in something like that." (Appeals Co-ordinator, Organisation B)

In contrast, Organisation B respondents emphasised that the social media based cause brand community is beneficial as it enables Organisation B to *engage* supporters to take action. For example, in the quote above, Organisation B's Digital Communications Co-ordinator saw this type of social media based brand community-spawned engagement as very task focused (e.g. *"... signing petitions"*) whereas Organisation B's Appeals Co-ordinator regarded the community as gentle way for Organisation B to engage supporters and request support.

Access to target audiences

Respondents from both organisations agreed that the social media based cause brand communities offer a relationship-oriented benefit that surrounds *connection* for Organisation A and *engagement* for Organisation B. Interviewees also shared the view that the social media based brand community is beneficial because it enables the organisations to segment their supporter relationships and access target audiences. The following quotes reflect this perspective.

“Other benefits are.. we’re building communities out there and.. growth in awareness across many generations. ..we find ...we get a really good response from ..40-60, they’re connected in. They know why we’re about. They’re the ABC audience I like to call them. But we really love the growth in our schools market, you know, that children and that we’re looking at how to tap into that 20 plus market or 18 plus market” (CEO, Organisation A)

“ there's a couple of benefits ... where the community really comes into it is I can segment our audience so that they receive the information that they're interested in... So being able to talk to climate change people about climate change work is fantastic. Again ... social media has really helped evolve the communications that we're giving people because you get to tailor it perfectly for them.” (Digital Marketing Lead, Organisation B)

As indicated in the first quote above, Organisation A’s CEO evidenced a strategic, marketing planning focus by identifying that the social media based brand community enables the organisation to connect with various target audiences that are integral to their overall operations. In contrast, Organisation B’s Digital Marketing Lead demonstrated a more functional focus describing that the social media based cause brand community enables Organisation B to tailor its messages to target audiences. However, both perspectives revealed a supporter-centric marketing focus that aligns with Wirtz and colleagues (2013) who suggest that large communities should be divided into small groups to foster supporter engagement. Indeed, this result shows how 21st century technology enables fundamental marketing activities such as segmentation and highlights the ongoing relevance of such marketing principles in the digital age.

Influence upon relationships with external stakeholders, a stronger voice

“When you can say we’ve got almost 50,000 on Facebook ... well we need to ... take these guys more seriously because they’ve actually got a lot of community support... you would call it soft power within political and corporate worlds of simply saying, we are actually an important voice around aid and development. It (the community) gives you that visible size which is actually important..” (Digital Communications Manager, Organisation B)

As the quote above shows, Organisation B’s Digital Communications Manager identified that visible community size is useful in relationships with external stakeholders such as government to garner attention and support for advocacy. Since the Organisation B community is approximately four times larger than the Organisation A community, Organisation B is more likely to realise any size benefit. Nonetheless, this result sheds a different light on Wirtz and colleagues (2013) who also find that

brand community size *moderates* supporter engagement by showing that a large and active community renders organisational benefits such as influence and power that aid advocacy. However, this study proposes that active supporters are also vital for a large community for value creation as they establish the value co-creation platform via their interactions. Thus, substantial size without supporter activity would not generate an influential community. In other words, an influential community requires both substantial size and active supporters. The organisations' focus upon supporters' engagement is explored further shortly in this study.

Respondents also considered that the social media based cause brand communities offer *financially oriented* benefits to the organisations. These perspectives are examined in the following.

Financially oriented benefits, donations

"I think the benefits are on a very pragmatic level we get donations from them so that allows us to do our work. That financial support is absolutely essential" (CEO, Organisation A)

".. So it (the community) lets us tell the story of what we do, why we do it, how we do it and it lets us get more of a profile to get more donations and to get more support, not just financial support but just supporting in kind as well." (Director, Organisation A)

"The benefits are huge, obviously. The key way that we bring about change is really through – is.. - mobilising the Australian public to donate money to our work, to support our political campaigns and advocacy campaigns, which bring about changes in policies in the Australian Government and the private sector. A key part of that is really engaging the Australian public and the key way to do that is through social media. ... essentially it's a key way for us to speak to our community, get feedback but also engage them in really meaningful ways to help tackle poverty overseas" (Campaign Co-ordinator, Organisation B)

Interviewees were united in considering the social media based brand communities are beneficial to the organisations because the brand communities facilitate critical donations that enable the organisations to do their work and fulfil their cause missions. For example, donations were considered "absolutely essential" by Organisation A's CEO. Organisation A's Director also considered the community enabled them to "tell their story" that increased awareness and both financial and in-kind donations. Similarly, Organisation B's Campaign Co-ordinator regarded the social media based brand community as considerably beneficial to Organisation B because it engages supporters to tackle poverty and effects meaningful change by securing donations and support for advocacy campaigns.

These findings coincide with much extant research that organisations host communities to build relationships with customers (supporters) and obtain feedback (Wiertz & de Ruyter, 2007) and to bring customers "closer to the brand" (Adjei et al., 2012, p. 22). However, a relationship also implies reciprocity (McAlexander et al., 2002) and dialogue that this study proposes is based upon seeking to understand the other party. This contention aligns with Fournier and Lee (2009) who assert that

strong communities are built by organisations understanding their members' lives. Yet Study One found Organisation A harnessed a "push" communication strategy in its use of posts and practices and rarely participates in conversations with its supporters. Study One also indicated that neither organisation sought to understand its supporters. Therefore, both organisations might boost dialogue with their supporters to build relationships and strengthen the organisations' connection with them and to better leverage the social media based brand communities.

Organisation A's recognition that the community enables it to tell stories to build awareness, also coincides with extant studies (e.g. Singh & Sonnenburg, 2012) and other scholars (e.g. Aaker & Smith, 2010; Aaker & Singer, 2011) who highlight social media's power for story telling as a means of enlivening brand meaning and engaging supporters. Other studies (e.g. Gensler et al., 2013, Fournier & Avery, 2011b) also identify that in a social media world, brand participants increasingly develop brand stories that were traditionally crafted by the organisation. Nevertheless, the brand stories in this research appear authored by the organisations since Study One showed that the majority of posts and practices occur in interactions between the organisation and its supporters (i.e. in potential *Value Co-creation*) rather than in interactions between supporters (i.e. in potential *Independent Social Value Co-creation* where development of supporter generated brand stories might be more likely to occur. However, as supporters become more active in these social media based brand communities and the organisations relinquish control (Fournier & Lee, 2009; Fournier & Avery, 2011b), the number of supporter generated brand stories might increase.

In sum, respondents indicated the social media based brand communities offer benefits that were both *relationship-oriented* via connection, engagement and access to target audiences and external stakeholders such as government and *financially-oriented* by facilitating donations. This examination of the organisations' *strategies* and specifically their *strategic intent* now turns to *goals*, the second sub-dimension of *performance* that translate the organisations' anticipated benefits of their social media based brand communities into strategic targets.

➤ Goals

Goals are fundamental to all strategies as they guide an organisation's performance by specifying what it seeks to achieve. Goals are thus equally vital to a social media based brand community. Like benefits, the goals in these social media based brand communities also appeared as either *relational* or *financially oriented*. The first set of goals focused upon building the community, engaging supporters and how the interviewees see such goals within the performance of their organisations.

Building the community and engagement

“I’ve actually said our key goals are to really build a community of supporters and a network and be able to tell our audience about what we do...” (CEO, Organisation A)

“The key goals ... getting a really good rate of engagement, you know shares, likes, donations, people taking actions and really contributing to our work to bring about change.” (GROW Campaign Co-ordinator, Organisation B).

As indicated in the quotes above, both organisations shared the ideal to grow their communities and to engage their supporters. For example, Organisation A’s CEO saw Organisation A’s key goals as building the community and informing their supporters of its activities. In contrast, Organisation B’s GROW Campaign Co-ordinator cited supporter engagement as an organisational goal of the social media based cause brand community as supporter engagement contributes to Organisation B’s work to affect change.

The Organisation A goals described by Organisation A’s CEO that emphasised communicating its activities and purpose with supporters, echo Study One’s finding that showed Organisation A most employed *Evangelising*, the practice of sharing the brand’s good news and *Informing*, the practice of sharing news with supporters. Furthermore, Study One suggested that Organisation B is performing well against its goal of supporter engagement that was cited by its GROW Campaign Co-ordinator, since Study One found that Organisation B supporters are more engaged than Organisation A supporters and most actively employ the practice of *Informing*.

Overall, the respondents’ focus upon community growth and supporter engagement is unsurprising since larger social media based brand communities provide organisations with the resources required to realise their service missions of social good. However, this view contrasts with Wirtz and colleagues (2013) who propose that community size moderates a supporter’s online brand community engagement since members are more likely to identify with the brand community as a whole rather than with individual participants that occurs in smaller (less than ten members) group brand communities (Dholakia et al. 2004). On the other hand, Study One found that supporters were more active with the cause organisation in *Value Co-creation* than each other in *Independent Social Value Co-creation* that suggests they are more attached to the focal cause brand than with each other that varies from Wirtz and colleagues (2013). Nevertheless, as the organisations grow their communities they might explore the recommendation by Wirtz and colleagues (2013, p. 233) and build smaller sub-groups within their communities that are “are united either by particular interests or by their belonging to a particular region” to foster supporter engagement particularly between supporters.

The apparent organisational focus upon growth of the social media based brand communities also highlights the influence of the cause brands in realising other organisational benefits such as brand loyalty that stem from large communities. For example, Scarpi (2010) finds that brand loyalty in large communities (more than 1,000 members) is driven by *affect toward the brand* rather than towards the group as in smaller communities. Therefore, in satisfying their goal of community growth, the organisations might nurture and protect their brands to cultivate supporters' long-term relationships with the communities.

The goals described by Organisation B's respondent that surround engaging supporters to take action (e.g. donate, volunteer, advocate) is consistent with van Doorn and colleagues (2010) who assert customer engagement is behavioural and contrasts with Algesheimer and colleagues (2005) who regard customer engagement as attitudinal. This suggestion also coincides with Brodie and colleagues (2011, p. 260) who assert that customer engagement "occurs by virtue of interactive, co-creative customer experiences with a focal agent/object (e.g. a brand)..."

Notably, no respondents spoke of brand equity or brand loyalty as organisational benefits generated by supporter engagement in the social media based cause brand communities. This result contrasts with much extant literature that focuses upon the positive impact of customer (supporter) engagement upon brand equity (e.g. Skute, 2014) and brand loyalty (e.g. De Vries & Carlson, 2014), generated by consumer-brand relationship satisfaction (e.g. Gummerus et al., 2012), customers' brand trust (e.g. Laroche et al., 2012) and commitment (e.g. Brodie et al., 2013; Laroche et al., 2012; Vivek et al., 2012) and which drives supporters' ongoing engagement (e.g. Sashi, 2012). Moreover, other research (e.g. Kabadayi & Price, 2014) considers the factors that *enable* these organisationally important long-term relationships that shift the focus from "what engagement is ... to how it works" (Schultz & Peltier, 2013, p. 90). Therefore the organisations might also add a goal to their strategic framework that recognises these long-term organisational benefits of supporter engagement. Positive sentiment, or a sense of goodwill in the social media based brand community, was another relational dimension of organisational goals to emerge and is discussed in the next section.

The goal of positive sentiment

Respondents from both organisations identified generating positive sentiment amongst supporters in their social media based cause brand communities as an organisational goal. This finding is not surprising since warm feelings of mutual respect underpin all relationships. The quotes below exemplify these positions.

"I think one of our goals, whether we admit it or not, is to have positive sentiment." (Director, Organisation A)

"It's about putting your name and your values out there often enough so that when someone thinks about donating, they're more likely to think about that organisation ... It's to stop thinking about it just in terms of put a post up asking for money and that's what it's worth. It's actually worth a lot more than that." (Digital Communications Manager, Organisation B)

Positive sentiment was identified by Organisation A's Director as a goal, but it appears the goal is somewhat covertly held by Organisation A. This is unexpected since Study One showed Organisation A supporters most employed *Empathising*, the practice of lending moral support which suggests Organisation A is indeed successfully generating positive sentiment in their social media based brand community.

Organisation B's Digital Communications Manager also implied positive sentiment as an Organisation B goal and related the importance for Organisation B to convey its name and values in securing support to ensure its cause is top-of-mind amongst potential donors over the long term. Overall, these views are encouraging for both organisations that seek to realise donations since Shier and Handy (2012) find people who perceive an organisation positively are less likely to be influenced by others and are more likely to donate online.

The final *relational* aspect of the organisations' goals identifies the respondents' perspectives on the type of goals (e.g. communication or more brand oriented) that influences their message strategies. This aspect of the organisations' goals is explored in the following.

Communication versus brand oriented goals

"We're trying to build our communities as much as possible because we want to build awareness and this is one of the ways that we can do it ..." (Director, Organisation A)

"So in terms of a goal, it's trying to surround people with your brand and your presence and your values. So when they want to donate or when they want to do something about poverty they think of you." (Digital Communications Manager, Organisation B)

The type of goals varied amongst respondents and between organisations. For example, Organisation A's Director advised that Organisation A aims to inform and promote its activities to build awareness that appear as *communication*-oriented goals. In contrast, Organisation B's Digital Communications Manager identified that Organisation B seeks to surround people with its brand values to achieve the outcome of donations that seem more *brand* focused. These perspectives coincide with Study One that found Organisation A most employs *Evangelising*, the practice of spreading the brand's good news to build awareness. Study One also showed that Organisation B most employs *Informing*, the practice of sharing information about the brand that aligns with the goal as cited by Organisation B's

Digital Communications Manager to “surround people” with their brand, presence and values. Therefore, it appears that the organisations’ goals as cited by these respondents are consistent with their execution strategies as reflected by Study One’s results. The organisations’ execution strategies will be investigated further shortly in this chapter.

The interviewees’ views also appear consistent with Study One’s proposition that the organisations occupy different positions in the lifecycles of their social media based communities that necessitate different promotional goals. For example, Organisation A is relatively new and in a development phase and thus seeks widespread awareness. In contrast, Organisation B is an older, larger organisation, has more established brand awareness and is potentially in its growth phase. Thus, Organisation B strategically focuses on brand preference. Therefore, the organisations’ brand and communication objectives appear appropriate to their respective strategic focus.

The comment above of Organisation B’s Digital Communications Manager that relates surrounding supporters with the Organisation B brand so it is top-of-mind when they seek to donate, also highlights Organisation B’s focus upon donations. Indeed, *financial-orientation* is the other aspect of goals revealed in this study. Respondents’ views of their organisations’ *financially oriented* goals are explored in the following section.

Donations

“To promote what we do in an efficient and inexpensive way. To build support both for what we do as well as for closing the gap in Indigenous affairs. To garner more financial support.” (Director, Organisation A)

“..It’s about raising donations for certain appeals and getting leads in through the door. ... that’s the sole purpose of this community. I’m quite hard edged about it ...” (Digital Marketing Lead, Organisation B)

While interviewees from both organisations cited financial support as a goal, the quote above shows that it was mentioned by Organisation A’s Director at the end of a list of other objectives. In contrast, Organisation B’s Digital Marketing Lead cited fundraising as the key purpose of its social media based brand community. Indeed, Organisation B’s more direct focus upon donations was further evidenced in comments of other interviewees as indicated in the following quotes.

“... if you can get donations out of it (the community) so much the better ... people engaging with you on social media is not necessarily indicative of who will donate, so even if people say, I love this cause they’re so wonderful they not necessarily are donors (sic).” (Marketing Co-ordinator, Organisation A)

“..I think it’s (the community’s goal) about regeneration ... trying to get people who are new to the organisation so that we can try and recruit them somehow, whether it’s as a volunteer or as a person who gives a gift every now and than to an appeal or every few months or someone who gives monthly to our regularly giving program” (Appeals Co-ordinator, Organisation B)

As reflected in the quote above, the Organisation A's Marketing Co-ordinator appeared to regard donations as a consequence of the social media based community rather than a specific goal that suggests donations are not a primary goal of Organisation A. By contrast, Organisation B's Appeals Co-ordinator conveyed Organisation B's focus of attracting new supporters as regular or one-off donors or for subsequent recruitment to volunteering. Certainly, the Appeals Co-ordinator's perspective is unsurprising considering that donations are at the heart of their role.

Organisation A's seemingly less direct focus upon acquiring donations as a goal is somewhat unexpected since this study earlier identified that Organisation A regards donations as a critical and key benefit of the community. Nevertheless, Organisation A's view is consistent with the Waggener Edstrom Worldwide and Georgetown University (2013) study that finds donating online is less common amongst supporters and donating money in person remains the most popular way for people to engage with a cause. Organisation A's perspective also aligns with Dixon and Keyes (2013) who assert that an organisational emphasis on financial donations might detract from other potential supporter contributions. Moreover, Organisation A's apparent reluctance to identify fundraising as a specific goal might be due to the ban by Apple in 2010 of all fundraising applications in social media (Strom, 2010).

Organisation B's apparent primary focus upon donations coincides with a recent study (Mano, 2014) that shows social media enhances voluntary engagement and money contributions. It is also consistent with other data that indicates a 293 per cent increase in the total value of mobile donations using PayPal in 2012 compared with only 26 per cent growth in donations in the previous year (PayPal, 2013). Both organisations might thus leverage their social media based cause brand communities for online donations by harnessing strategies such as peer-to-peer fundraising that are driven by events or participation. Indeed, Organisation B successfully facilitated such an event in 2012 that attracted more than 6,000 participants and raised over eight million dollars (Clapham, 2014).

While a difference between the organisations is suggested in their focus upon donations, the goals of both organisations appeared largely unquantified. Certainly, ensuring goals are S.M.A.R.T (i.e. specific, measureable, actionable, realistic and time-bound) is integral to the evaluation of any strategy. The unquantified nature of goals identified in this study is thus explored in the following.

Unquantified goals and supporter engagement

“... it (goals) is to share good news and ... to inform and... to engage the supporters... If we need a volunteer you might ask through your social media.” (Marketing Co-ordinator, Organisation A)

“... being able to grow the number of supporters we have on Facebook, grow the number of followers we have on Twitter. Make sure that they're all interested in what we're saying and they all feel good about us .. So when we do get into an appeal, we can deliver on people donating money. When we get to a campaign we can deliver on people taking action in that campaign. I think that they're vague goals. ” (Digital Communications Co-ordinator, Organisation B)

In the quote above, Organisation A's Marketing Co-ordinator referred to Organisation A's goals in general terms. Similarly, Organisation B's Digital Communications Co-ordinator cited an Organisation B goal as that of growing its supporter base, but admitted their goals were “vague”.

“We just want to grow our audience, grow our reach and then when a campaign or an appeal rolls along our KPIs will be their KPIs.” (Digital Communications Co-ordinator, Organisation B)

Organisation B's Digital Communications Co-ordinator also explained that Organisation B's goals are fluid and dependent upon the goals of the other teams they service that resulted from their organisational structure. This view is described in the quote below:

“The way that our team is structured is that we're a service delivery for the rest of the organisation. So our goals are always going to be quite dependent on what the goals of the teams that we're servicing are. ..” (Digital Communications Co-ordinator, Organisation B)

The service delivery structure described by Organisation B's Digital Communications Co-ordinator was not indicated by any Organisation A respondent. This could be attributed to Organisation A's smaller size that would make such an arrangement unnecessary. Thus, unlike Organisation B, Organisation A's goals for the community do not depend on the goals of other departments. Nevertheless, the goals of both organisations seemed unquantified that is inconsistent with Fournier and Lee (2009) who assert that objectives for a brand community should be measureable. Clear measures that are communicated to all stakeholders in both organisations might strengthen the organisations' strategic planning by conveying clearly defined targets to which all employees can work towards and that assist employees' evaluation of progress. Therefore, to bolster their strategic intent and performance, the organisations might develop measures for each goal in a balanced scorecard approach (Kaplan, 2001; Kaplan & Norton, 1993) that balances the needs of stakeholders against those of the organisation in an integrated framework.

Omitted goals

Finally, the respondents of both organisations did not cite the creation of supporter value as a goal of their social media based brand communities. This omission contrasts with Dixon and Keyes (2013)

who recommend organisations place donors (supporters) at the centre of their engagement. This proposition is also inconsistent with Fournier and Lee (2009) who argue that a brand community exists to serve the people in it and thus organisations must understand their supporters' lives and help them meet their needs. Fournier and Avery (2011b) also propose that an understanding by organisations of their customers (supporters) builds relationships and bonds that are fundamental to both traditional communities (Gusfield, 1975; McMillan & Chavis, 1985) and to social media based brand communities. A clear focus on supporter value creation might thus enhance the achievement of the organisations' other goals. Therefore, both organisations might specify a goal that surrounds facilitating supporter value to strengthen their strategic intent and performance.

Overall, the goals of both organisations appeared *relational* and focused upon community growth, supporter engagement and building positive sentiment. However, for Organisation B, goals were also *financially* oriented and centred upon donations.

The respondents' views of *success* in a social media based cause brand community form the third and final sub-dimension of this study's examination of the organisations' *Strategic Intent*. The following findings and discussion into *Success* show that the respondents revealed a link between the positive outcomes they identify as success and their perceptions of the benefits and goals that are associated with the social media based cause brand communities.

➤ Success

Respondents indicated success as a range of factors. As indicated in the quotes below, the first of these is *supporter engagement*.

"... success is when our audience engages and you know we can see that activity in conversations going on ..." (CEO, Organisation A)

"Success for me would be to have a really vibrant community of people who engage with the stuff we post." (Digital Communications Co-ordinator, Organisation B)

As indicated in the quotes above, respondents in both organisations equated success with supporter engagement. For example, Organisation A's CEO advised that Organisation A identifies success as supporters' engagement that is identified by the conversations that transpire. Similarly, Organisation B's Digital Communications Co-ordinator considered success for Organisation B is a vibrant community that engages with Organisation B's content. The respondents also described other measures of success that are different for each organisation. Organisation A's other descriptions of success are indicated in the quote below.

Other success indicators

"(Success) is ... increasing brand awareness. ... I would say increasing brand awareness is the key point."
(Director, Organisation A)

"I guess, you see it (success) in the number of posts and the amount raised, the number of people involved." (Founder, Organisation A)

In the quotes above, Organisation A's Director identified success as increased brand awareness whereas Organisation A's Founder saw success as supporters' regular participation in the community, donations and numbers of supporters. These success indicators reflect Organisation A's primary goals identified earlier, of connection with supporters, supporter engagement and Organisation A's secondary focus upon donations. Therefore, these success indicators are aligned with Organisation A's cited goals and thus reflect a consistency in its strategic intent that is positive.

"It (success) is simply positioning ourselves in a particular value set, a particular group of people."
(Digital Communications Manager, Organisation B)

"Yeah, I guess for the community it would be seeing that we're making a difference so seeing a tangible improvement in people's lives...We want them to donate money so that we can provide communities in Syria with safe housing, water, food and sanitation. So if we can report back to our supporters and say, thanks for your support, we raised this amount of dollars, a measure of success which then provided this number of latrines, this number of bars of soap, shelter, food, accommodation, et cetera." (GROW Campaign Co-ordinator, Organisation B)

As the first quote above reflects, Organisation B's Digital Communications Manager saw success as positioning the cause amongst people with similar values that appears related to its brand-focused goal. Organisation B's GROW Campaign Co-ordinator also regarded success as the tangible improvements to people's lives. Indeed, although the goals of both organisations seemed unquantified, this Organisation B respondent showed that Organisation B quantifies success and uses this information in communication to supporters to demonstrate the tangible results from supporters' donations. These success measures that surround making a difference also appear to underpin Organisation B's goal to alleviate poverty.

In sum, respondents from both organisations indicated supporter engagement as a successful outcome of their communities. Organisation A respondents also identified increased brand awareness and donations as success indicators whereas Organisation B interviewees considered success as positioning the organisation amongst like-minded supporters and making a difference by seeing tangible improvements in people's lives. The outcomes for both organisations appear aligned with their respective goals and reflect a consistency of their strategic intent that was thus positive. Table 6.2 below summarises the cross-case analysis of this study's findings into the performance (e.g. benefits, goals and success) dimensions of *Strategic Intent*.

Table 6.2 Cross Case Analysis, Strategic Intent (Performance)

Dimension	Organisation A	Organisation B
Benefits <i>Anticipated gains</i>	Connection [®] Access to target audiences* Donations*	Supporter engagement Customisation of marketing messages* Government attention for advocacy Donations*
Goals <i>Strategic targets</i>	Community growth Positive sentiment Increased awareness (communication) Donations*	Supporter engagement Top of mind position Brand pervasiveness (brand) Donations*
Success <i>Positive outcomes. Attainment of benefits and goals.</i>	Engagement Increased awareness Supporter engagement (number of posts and supporters) Donations	Engagement Positioning cause amongst like-minded supporters Making a difference via tangible improvements to people's lives

*Shared themes. Developed for this research.

Planning and integration

Strategic Intent also describes the extent to which the organisations integrate the social media based cause brand communities into their marketing and business plans and in their other marketing strategies. These *planning* and *integration* dimensions of *Strategic Intent* are explored in the following.

➤ Planning

Respondents from both organisations indicated that the social media based cause brand communities are included in their strategic planning although some differences were identified between the organisations in their planning processes. The quotes below reflect this view.

“Once a year we have a strategy day ... when we sat down and talked about our long-term plans and what we’d try and aim at, social media was very much in our planning and part of the development of how we reach new audiences.” (CEO, Organisation A)

“Yes absolutely... The fundraising team will have a plan for the social media community, which is obviously to extract money from them. The campaigns team will have a plan for the online community which would align a bit more with what I think our plan for it would be. ...we’re still very much dictated by those plans.” (Digital Communications Co-ordinator, Organisation B)

In the first quote above, Organisation A’s CEO advised that Organisation A holds an annual and formal strategic planning day. In contrast, the second quote shows that Organisation B’s planning for its social media based brand community is more complex. Indeed, Organisation B’s Digital Communications Co-ordinator identified that planning involves many internal stakeholders including the fundraising and campaign teams. Organisation B’s planning process was reiterated by Organisation B’s Appeals Co-ordinator who explained that planning for the social media based brand community is dictated from the plans of functional departments such as fundraising that see the

social media based brand community as supporting their work. The following quote reflects this perspective:

"..so part of our preparation for every appeal is splitting up a marketing plan and outside of that we'll have a couple more timelines or calendars where we will go into a bit more detail about what content has been shared, how often and that kind of thing. So .. we plan it quite well from that point of view and always consider it (the social media based community) as a supporting channel to our work". (Appeals Co-ordinator, Organisation B)

Organisation B's GROW Campaign Co-ordinator also noted that planning for its social media based cause brand community is developed from Organisation B's engagement plan for stakeholders that includes the Australian government, donors and other publics. Indeed, this seems to deepen the complexity of Organisation B's planning process. The quote below describes this point.

"..We have quite a an extensive stakeholder engagement plan which looks at key stakeholders, so the Australian Government, donors but also the Australian public and that's a key doctrine which we base a lot of our marketing and social media work from" (GROW Campaign Co-ordinator, Organisation B)

Knowledge of planning procedures amongst staff

The knowledge of planning procedures however appeared limited by some respondents. Indeed, as indicated in the quotes below, both Organisation A's Programming Manager and Director seemed unsure of the planning processes when asked if the plans for the social media based brand community are included in Organisation A's strategic plan.

"Yeah I'd say so" (Programming Manager, Organisation A)

"Don't know" (Director, Organisation A)

Organisation A's Director might not have attended a planning day as they had been with Organisation A for less than two years. Organisation B's Appeals Co-ordinator, also appeared unaware of the specifics of business planning for Organisation B's social media based cause brand community on Facebook. Indeed, this Organisation B respondent viewed the process as somewhat improvised due to the absence of dedicated personnel that meant events are sometimes almost missed. The quote below reflects this perspective:

"I'm not sure what the business plan is like for Facebook ... it does seem without a single dedicated person at the moment it is quite ad hoc. (it's like) ... guys, it's reconciliation week we should be posting about this We're an organisation who's expected to post about that kind of stuff. So it is things like that occasionally that almost go under the radar. Usually someone picks it up, but it is a little bit like ..where is the calendar of all the significant events we should be posting about?" (Appeals Co-ordinator, Organisation B)

These perspectives suggest that some stakeholders in each organisation are unaware of the specifics of the planning process for the social media based brand communities. However, the impact upon strategic effectiveness was unclear.

Planning as budget

Some respondents also saw planning for the social media based brand community as related only to budget. The following quotes reflect this view.

"..it's (the community) is sort of accounted for, for advertising costs and things like that. We don't have a massive advertising budget, but you want to sometimes boost posts in Facebook and things like that, ... it is definitely thought about the whole way along" (Marketing Co-ordinator, Organisation A)

"There is a line in budgets to do work on social media. The issue is around how much you invest in it and the ROI you get out of it. That's where the grey conversations are..." (Digital Marketing Lead, Organisation B)

As indicated in the quote above, Organisation A's Marketing Co-ordinator considers planning as focused on budget. Similarly, Organisation B's Digital Marketing Lead was also budget focused and describes the tension within Organisation B about the return on investment of the social media based cause brand community. However, this perspective that regards planning as budget might simply reflect the respondents' focus that results from their more middle level management roles.

Overall, it appeared that both organisations included their social media based brand communities in their strategic plans. This result coincides with Fournier and Lee (2009) who state that a brand community should be a business wide strategy that supports an organisation's goals. However, Organisation A seemed more agile than Organisation B in its planning that is characteristic of a small organisation where planning is managed by only a few staff. In contrast, Organisation B seemed to juggle the demands of a large, multi-service and more traditional organisation, receiving planning input from multiple internal stakeholders that appears to make the planning process more cumbersome and challenging.

➤ Integration

Interviewees in both organisations indicated that the social media based cause brand communities are integrated into their planning of other marketing activities. The following quotes evidence these opinions.

"I would say that part of every campaign is a social media aspect and again ... you want to have the stages of the campaign, saying, this is coming up, this is who's involved, get behind it, thanking the people as they donate things like that, so yes, definitely." (Marketing Co-ordinator, Organisation A)

"Certainly ... social media and digital online stuff is always a part of any plan. So any appeal that's being put together there will be a plan for social media and online communities. Any campaign will have the

same thing. ... Certainly if we're running an event we will be promoting it on Facebook trying to get people to it. If we run a successful event we'll want to tell people about how successful it was and then bring up the pictures from that ... we're often trying to Tweet from the event if it's something we think is going to interest a broader audience Other times ...we try to integrate the media appearances of (name withheld) our CEO with tweeting to tell people about she's going to be on TV ...making sure that we get that sense that all of our stuff is all firing at once in the same direction." (Digital Communication Co-ordinator, Organisation B)

Organisation A's Marketing Co-ordinator considered that its social media based cause brand community is comprehensively integrated into the planning of Organisation A's other marketing activities and that Organisation A uses the community to communicate about its events, supporters and to thank people. This view coincides with Study One that found Organisation A most employed the practices of *Evangelising*, the practice of spreading the brand's good news and *Informing*, the practice of sharing information. Similarly, Organisation B's Digital Communications Manager explained that Organisation B integrates the social media based cause brand community into all its activities. For example, Organisation B promotes its events on Facebook, tells supporters afterwards of an event's success, live-tweets from an event and highlights media appearances by Organisation B's CEO on social media. The Organisation B respondent advised that using the social media based brand community in this way reinforces and supports Organisation B's other activities and helps the organisation achieve its goal of surrounding people with its brand.

The organisations' integration of their communities into their other marketing activities is consistent with Kaplan and Haenlin (2010) who assert that an organisation's integration of social media with other traditional media is key for strategic effectiveness. Therefore, it appears that the planning and integration of the social media based brand communities by both organisations is positive. Table 6.3 below describes the cross-case analysis of the *Planning* and *Integration* dimensions of *Strategic Intent*.

Table 6.3 Cross Case Analysis, Strategic Intent (Planning and Integration)

Dimension	Organisation A	Organisation B
Planning <i>Inclusion of community in organisation's business and marketing plans</i>	Yes Hold strategy day	Yes Dependent on internal stakeholders, appears cumbersome
Integration <i>The extent to which the community is integrated in other organisational marketing strategies</i>	Comprehensive The community is integrated in all campaigns and events	Comprehensive The community integrated in all offline and online marketing activity, helps the organisation achieve its cited goal to surround people with its brand.

Table developed for this research.

6.2.2 Strategic execution

The previous section described the organisations' *Strategic Intent* that encompasses their goals, benefits, success, planning and integration that emerged as the first sub-theme of the organisations' *Strategies* for their social media based brand communities. This examination now turns to *Strategic Execution*, the other sub-theme of *Strategies* that was revealed in this study. *Strategic Execution* explores how the organisations' operationalise and implement their strategies by *Enticing Supporter Engagement*, *Optimising Supporter Engagement* and *Applying Engagement Learnings*. These three dimensions of *Strategic Execution* are investigated next.

(i) Enticing Supporter Engagement

Enticing Engagement investigates the organisations' strategies to stimulate supporter engagement. It includes the organisations' approaches to different types of engagement (i.e. *Engagement Types*), how they use content and other tactics (i.e. *Content and Other Tactics*) and their strategies to elicit supporter clicks and comments (i.e. *Clicks and Comments*). These strategies are explored in the following.

➤ Engagement Types

Engagement Types, the first sub-dimension of *Enticing Engagement*, explores the organisations' engagement strategies to drive community growth and interactions with and between supporters. It also investigates the organisations' perceptions of the most important engagement type (i.e. engagement between the organisation and their supporters, or between supporters).

(a) Engagement strategies to drive community growth

The organisations appeared to vary in the types of engagement they considered necessary to grow their communities. The following quotes indicate these differences and the implications of each strategic approach:

"So, just working to ... get more people interested. That's through a number of strategies, which is choosing interesting content; on Twitter it's following people so that they follow you back. Sometimes it's things like when you're on the phone to someone say who's the marketing person of an organisation that you know is influential, talking to them about getting them involved." (Marketing Co-ordinator, Organisation A)

".. we've been able to actually put .. content in front of likeminded people and get them to engage with us through social media and they have not only seen the message, liked our page, but also gone through and signed the petition as well. So for the same dollar figure (as paid advertising) you get to do three things rather than just the one. So that seems to be a strategy we're employing more and more. So if you want to grow something like Facebook that's a great way of doing it, but if you really want to grow it, then you just be very relevant and you post really interesting content." (Digital Communications Manager, Organisation B)

As reflected in the quote above, Organisation A's Marketing Co-ordinator advised that Organisation A grows its community organically and without restriction by enticing supporter engagement from posting interesting and relevant content, following people on Twitter and encouraging offline contacts to join the online community. By comparison, Organisation B's Digital Communications Manager identified that Organisation B uses both organic (unpaid) and inorganic (paid) approaches to community growth to ensure its content reaches its supporters who share the organisation's values and aspirations. The Organisation B respondent noted that the organic approach via interesting and relevant content represents a better return on investment since it elicits a deeper type of supporter engagement where supporters might undertake several tasks (e.g. *Like* a post and sign a petition). In contrast, in the inorganic approach of paid advertising on Facebook, the supporter might see a post but only offer a single action in response such as *Liking* it. Indeed, the Organisation B respondent regarded that securing supporter engagement organically via interesting and relevant content is key to growing the Organisation B social media based cause brand community.

Organisation B's Digital Communications Manager also noted that paid advertising on Facebook necessitates significant potential financial investment to communicate with all supporters. Currently, this is not a problem financially but would become expensive if the community grows in numbers of supporters because of the potential cost involved to ensure all supporters see the organisation's messages. The quote below indicates this point:

".. Facebook is an interesting one because they do force you to pay to access your supporters. So on one hand ... it would be great if it was a million people, but at the moment we can probably reach all of our people with \$100 in Facebook's platform and we can reach all our current people without a problem. If you had a million it would probably raise to a couple of thousand dollars, so it actually becomes harder to reach all people and costs you more ... that's not on a day rate that is simply to reach them all."
(Digital Communications Manager, Organisation B)

Overall, the respondents' perspectives coincide with much extant research (e.g. Adjei et al., 2012; Kaplan & Haenlein, 2010, 2011) cited earlier (Chapters Two, Four) that advocate organisations provide interesting and relevant content. This study's findings also extend Study One that found the organisations generally provide interesting and relevant content by identifying that this is a purposeful organisational strategy. However, while growth on Twitter is currently only possible via organic (unpaid) supporter engagement, extant research appears limited into the comparative advantages of growing a Facebook community organically via content versus inorganically via paid advertising. The view presented by Organisation B's respondent is thus notable as it distinguishes a potential pitfall of growing a community inorganically that might be useful to the organisations in their strategies to facilitate value.

In sum, respondents indicated that the organisations employ different engagement strategies to grow their communities. The following now examines the organisations' specific approaches for driving supporter engagement in their social media based brand communities.

(b) Organisationally-driven engagement

Respondents from both organisations advised that the organisations drive engagement in the social media based brand communities. However, it appeared the organisations drive engagement for different reasons as indicated in the quotes below:

"We try and drive. I think we drive it. I think that's because we're very much in the stage of building the audience" (CEO, Organisation A)

"I think we're still, with our social media work, quite top-down in how we communicate with our community and there are lots of reasons for that... We need to be engaging them on the issues that are really important to people living in poverty and not necessarily the most important issues in people's lives..." (GROW Campaign Co-ordinator, Organisation B)

As described in the quote above, Organisation A's CEO explained that Organisation A drives engagement as Organisation A is in the stage of growing its community. This view is not unexpected since the Organisation A social media based cause brand community is relatively small and more recently established than the Organisation B brand community. In contrast, Organisation B's GROW Campaign Co-ordinator advised that Organisation B drives engagement to focus supporters on the issues relevant to the cause and its mission to alleviate poverty. This perspective further explains Study One's finding that Organisation B most employed *Informing*, the practice of sharing information about the cause.

The views suggest that these organisation-sponsored communities are organisationally driven so that the organisations might realise their goals. The social media based brand communities thus appear as management assets. However, this finding directly contrasts with Fournier and Lee (2009, p. 110) who assert that brand communities are "not corporate assets". Nevertheless, by driving engagement the organisations might indeed be nurturing the conditions in which the communities thrive and are acting as effective brand stewards and community co-creators that Fournier and Lee (2009) argue is required for successful brand communities. Certainly, supporters might be more likely to drive a member-initiated community than an organisation-sponsored community. Such a context would then more closely resemble the "People's Web" as advocated by Fournier and Avery (2011b, p. 194).

The respondents' perspectives however coincide with much extant research that suggests organisations take the lead in building relationships with their supporters (Kaplan & Haenlin, 2010), create a gathering place for them (Muniz Jr. & Schau, 2011) and provide information that facilitates

consumer (supporter) generated content (Mangold & Faulds, 2009). The respondents' views are also consistent with Study One that found the organisations initiate the majority of posts and that organisational engagement in these social media based brand communities is generally antecedent to supporter engagement. Therefore, the organisations' strategies to drive engagement appear appropriate for the reasons described by them.

Strategies that stimulate supporters' different engagement tasks

Respondents also distinguished different strategies the organisations employ to entice specific supporter activities. For example, the organisations employ strategies to direct supporters to their websites for donations and to undertake other advocacy activities. These strategies and supporter engagement tasks are described in the quotes below.

"...it's ... getting people to our website ... because we probably get the bulk of our donations come through the website from the public. So anything that can drive people to our website where there's a lot more content and a lot more detail and we promote our blog pieces and get people to our donation page for sure. (Marketing Co-ordinator, Organisation A)

"We also ask people to go and write on, particularly with our private sector campaigning, so when we're campaigning for other companies we will certainly ask people to go on and engage with the Facebook page of those companies. Go write on their wall or write comments on their page. We do that because we know how much we value our Facebook page as a source of our, like this is our space, this is our identity. So when someone comes in and starts talking in that community that you've got on your Facebook page about something that makes you uncomfortable, it's very effective. It worries the company. So we ask people to do that a lot to some success." (Digital Marketing Co-ordinator, Organisation B)

The interviewees identified that the organisations employ various strategies to entice supporters to undertake different tasks. For example, Organisation A's Marketing Co-ordinator advised they drive supporters to Organisation A's website whenever possible so that supporters can access more information and donations. In contrast, Organisation B's Digital Marketing Co-ordinator described how they request supporters to engage with other companies' Facebook pages as part of Organisation B's campaign work. The Organisation B respondent indicated that this has been somewhat successful.

Organisation A's strategy to direct people to its website coincides with Study One's finding that several of Organisation A's posts contained a link to its website and donation page. This strategy also explains this study's earlier finding that Organisation A considers fundraising a consequence of its social media based brand community. This view also suggests that Organisation A is leveraging Australians' increasing tendency to donate online that was identified earlier in this study. This strategy thus appears sound. In contrast, Organisation B's strategy of requesting supporters to visit other companies' Facebook pages reflects Organisation B's goal of engaging supporters to take

action to bring about change that was identified earlier in this study. This Organisation B strategy is also consistent with Study One's finding that Organisation B supporters are very active.

(c) Engagement between supporters

Despite respondents in both organisations noting that the organisations led engagement in the social media based brand communities, several interviewees admitted their preference for a more supporter driven community. This view arises from the respondents' acknowledgment of resource constraints that mean organisationally driven communities are unsustainable. The following quotes describe these contentions.

"...I think it's way more important that the supporters interact with the supporters, only because we're thin on the ground. The less interaction and involvement we have to have in that community the better just because we're not manned to do it." (Director, Organisation A)

"At the moment it's very much driven by us, which is probably a good way of encapsulating why it's probably not sustainable. If you have to keep on feeding the beast then it's probably not a sustainable model. You do need to move into that, managing the engagement rather than simply feeding it..." (Digital Communications Manager, Organisation B)

Organisation A's Director indicated a preference for a supporter driven community because it requires less management resources than an organisationally driven community and such resources are scarce in a small organisation. Organisation B's Digital Communications Manager, also highlighted the unsustainability of organisationally managed communities that require ongoing management effort to support. These views thus extend Fournier and Avery (2011b, p. 194) who assert that brands are uninvited in the "People's Web" by highlighting that organisation-hosted brand communities might also be unsustainable. However, these perspectives also challenge the organisational effectiveness of supporter-driven communities and whether the organisations could achieve their goals if the communities were unmanaged despite requiring less organisational resources. However, respondents were positive about the value of engagement between supporters as the following indicates.

Organisational value of engagement between supporters

"This sounds really horrible and commercial, but it's like free advertising if they do, isn't it? If they are talking to each other and encouraging each other and thereby building the community and the networks and really supporting our advocacy role with the issues of the organisation and then making the task of fundraising easier" (Founder, Organisation A)

"...you want them also to be learning from each other. Because the thing is within an organisation, there are a handful of really good ideas. Out there in the world, there's millions of really good ideas. ... an organisation like us can't be everything to everyone, but the community can." (Digital Marketing Lead, Organisation B)

Interviewees in both organisations considered that engagement between supporters bolsters the organisations' community resources. For example, Organisation A's Founder saw engagement between supporters as boosting their marketing efforts that facilitate fundraising. The Organisation B's Digital Marketing Lead also viewed engagement between supporters as broadening the organisation's resources by enabling supporters to foster new ideas and learn from each other. These perspectives develop Study One's finding that a diversity of practices is required for a vibrant community by indicating that engagement between supporters might also be necessary. However, Study One also showed that practices employed in interactions between supporters (i.e. in potential *Independent Social Value Co-creation*) are considerably fewer than practices employed in interactions between the organisations and their supporters. The strategies employed by both organisations to generate engagement between supporters are thus examined next.

Strategies to entice engagement between supporters

"I would say we probably don't do too much interfering with the conversations between supporters because I've found that if you come in, almost like the narrator's voice is coming into the conversation ... it can kill it whereas if it's just two people talking you might get a bit more out of it and a bit more interest. ... Facebook and Twitter are both quite good in a way because you can show that you have seen their comment and you've noticed it and you like it, or you favourite it so you can show that you're there without being too officious." (Marketing Co-ordinator, Organisation A)

".. because they're really engaged and chatting amongst each other and exploring ideas and expressing all this kind of stuff, when Organisation B then goes in and says, the conversation you've been having around poverty and the reasons for it – and water is one of those leading causes ...guess what? We're doing this massive project in northern Cambodia at the moment where we're going to alleviate the problem of water, which enables and empowers that community to get over that first hurdle. Do you want to be a part of it? ... course we do ... this is brilliant." (Digital Marketing Lead, Organisation B)

As indicated in the quotes above, although respondents acknowledge the benefits of engagement between supporters, both organisations appeared to employ few dedicated strategies to foster this type of engagement. Rather, the organisations' strategies seemed to focus upon unobtrusively participating in supporters' conversations. For example, Organisation A's Marketing Co-ordinator described how Organisation A participates inconspicuously via clicks. By comparison, Organisation B's Digital Marketing Lead explained that they firstly listen to supporters' conversations before joining the conversations, linking the topic under discussion to their work and inviting supporters' involvement. These viewpoints coincide with Study One that identified Organisation A does not participate at all in supporters' conversations and showed that Organisation B does sometimes join them. However, the perspectives also suggest that the organisations manage their communities with a deft touch that Fournier and Lee (2009) assert is required for strong communities. Nevertheless, a "hands-off" approach to engagement might also stem from the organisations' reluctance to relinquish control as Organisation B's Digital Communications Manager indicated in the following:

"It's scary for older organisations and large ones because ultimately you don't have control over brand and organisations over a certain size become far more brand conscious and far more brand focused and risk averse. It's that middle age syndrome that once upon a time you would climb a tree and wouldn't think twice about it and now you're looking at it and going, oh it looks a bit high. Organisations get into that middle age thinking and they become risk averse and that's when they won't engage. You have to unwind the clock a bit, climb the tree and don't worry about it, but convincing organisations is actually another conversation. It's a whole different thing." (Digital Communications Manager, Organisation B)

According to Organisation B's Digital Communications Manager, Organisation B's reluctance to relinquish control to its supporters is due to its organisational maturity and culture. This perspective thus extends Study One that suggested Organisation A is less keen than Organisation B to cede control by highlighting that an organisation's readiness to relinquish control might also be associated with organisational age and traditions. By inference, Organisation A should be more rather than less willing to cede control since Organisation A is the younger organisation. Yet, this was not evident in Study One. Thus, the influence of organisational maturity and culture upon an organisation's willingness to cede control requires further investigation. In addition, whether the organisations facilitate more or less supporter value from ceding control is not revealed in this study or Study One and also appears worthy of future examination.

The organisations' unobtrusive approaches to generating engagement between supporters however might strengthen the organisations' emotional connections with supporters that Study One suggested were weak. The following therefore explores the organisations' views of the ties shared by their supporters for further insights into their strategies to entice engagement.

Supporters' ties

"But whether they're connected outside of the community or not, I don't think so. They're connected moreover in a sense of connection through supporting a philanthropic thing like us. So I think it's hugely powerful, but I would say probably away from that community there's not that much connection." (Director, Organisation A)

"So I don't think there is any connection through us that makes them close but in terms of a shared value set I think you probably find there are a lot of people would know each other." (Digital Communications Manager, Organisation B)

Respondents from both organisations considered that supporters were overall loosely tied despite their supporters' shared interest in the focal cause of the social media based brand community. Indeed, Organisation A's Director considered that its supporters are close online due to their shared support of the cause but are loosely tied offline. Organisation B's Digital Communications Manager echoed this position, considering supporters share values because of the focal cause.

These views highlight the prominence of the cause brand in each community and thus support the description by Muniz Jr. and O'Guinn, (2001, p. 412) that a brand community is "... based on a

structured set of social relationships among admirers of a brand". However, the perspectives contrast with Study One that suggested Organisation B supporters might share stronger ties than Organisation A supporters because they are more likely to post than click. Rather, according to these respondents, supporters in both communities are weakly tied.

The organisations' perceptions of supporters' ties render additional strategic ramifications. For example, the findings indicate that supporters share a "pool" type of community affiliation where they are united by shared values but loose associations with each other (Fournier & Lee, 2009, p. 108). Indeed, Fournier and Lee (2009) propose that effective community strategies combine three types of community affiliations in a mutually reinforcing system. Therefore, both organisations might develop "webs" where supporters share strong personal relationships and "hubs" where supporters strongly connect to a central figure but are weakly associated with one another. Accordingly, the organisations engineer their communities that Fournier and Lee (2009) advocate is required for success.

Thus far, this examination into the organisations' strategies to entice engagement has revealed that the organisations drive engagement in the social media based communities but appear to prefer communities that are supporter driven. Yet, the organisations' strategies to build supporters' ties and between-supporter engagement appear minimal. Therefore, the following final aspect of this investigation into the strategies the organisations employ to entice engagement explores the type of supporter engagement the organisations consider most important.

(d) Which type of engagement is more important?

"... when there's unsolicited positivity from the community that we haven't stimulated then that's way more important and useful. ... and that's the case with every single community I would think, not just charities. ... it's got nothing to do with the page admins then that's great" (Director, Organisation A)

"We're always going to value their interaction with us much higher than their interaction with each other... As an organisation ... we need people to donate money to us so that we can go and do the work ... we need people to engage with us that we run our campaigns." (Digital Marketing Co-ordinator, Organisation B)

Overall, the organisations appeared mixed as to whether engagement *between supporters* is more important than engagement between the *organisation and its supporters*. For example, in the quote above, Organisation A's Director considered engagement between supporters is more authentic. However, Organisation B's Digital Marketing Co-ordinator regarded engagement between supporters as secondary because it does not realise their fundraising and campaign goals. Nevertheless, Study One showed that most engagement occurs between the organisations and supporters since the

majority of interactions were in potential *Value Co-creation* that is in line with the view of Organisation B's Digital Marketing Co-ordinator.

Therefore, the organisations' strategies to entice supporter engagement appear largely focused on driving engagement *between* the organisation and their supporters even though both organisations are keen for more supporter driven social media based brand communities. Table 6.4 below summarises the findings of the organisations' strategies into *Engagement Types* to entice engagement, *in Strategic Execution*. The findings and discussion into the organisations' *Content* strategies and *Other Tactics* now follow.

Table 6.4 Cross Case Analysis, Strategic Execution (Enticing Engagement) Engagement Types

Aspect	Organisation A	Organisation B
(a) Engagement strategies for community growth	Organic	Organic, Inorganic
(b) Organisation driven engagement - <i>Organisational driven engagement</i> - <i>Supporter engagement tasks</i>	√ Direct to donations page	√ Other companies' Facebook pages
(c) Engagement between supporters - <i>Organisational value</i>	Expands marketing resources	Extends information provision
- <i>Strategies to entice</i>	Limited	Limited
- <i>Supporters' ties</i>	Close online, weak offline	Weak overall
(d) Most important engagement type	Supporter-supporter	Supporter-organisation

Table developed for this research.

➤ Content and Other Tactics

The previous section explored the organisations' strategies into *Enticing Engagement* by specifically examining their approaches to different types of engagement. The following now investigates the organisations' use of content that includes their approaches to devising supporter-centric content, their timing and evaluation of this content and their use of other tactics such as Badging.

Supporter-centric content

Respondents indicated that both organisations focused upon posting content that is appealing to supporters to entice their engagement. The following quotes support these perceptions.

"What we've noticed is... we have engagements around programming. So there's lots of things happening in the organisation with what we're doing on the fundraising side, events in the book industry, et cetera. But of course when we go out on field trips and when there's news and testimonials from our audiences in community, that's when we're finding really fabulous and very positive engagements, because people see what we're doing ..." (CEO, Organisation A)

"There's no particular strategy to get them active, other than posting often and frequently around topics we think they will like" (Digital Communications Manager, Organisation B)

Organisation A's CEO noted that content about their core activities was particularly successful in generating supporters' engagement. However, Organisation B's Digital Communications Manager was

less specific advising that Organisation B tries to post frequently around topics that their supporters will like. Other interviewees elaborated on these approaches to posting content that engages supporters as reflected in the following quotes:

".... With Facebook people respond really well to images probably more than anything else, so we try and use a lot of images. We try and keep the posts not too long and use links if it's a longer message or if it's something we want them to look at." (Marketing Co-ordinator, Organisation A)

"We've .. tried to speak to where they're at, I guess, you know in their own lives. ... just trying to work out what motivates them. Is it making them look cool with their peers, is it going to make them look smart with their peers, is it something funny, are they going to get a social value by contributing to the common good." (GROW Campaign Co-ordinator, Organisation B)

As indicated in the quotes above, Organisation A's Marketing Co-ordinator told how Organisation A uses a lot of images but keeps posts brief and employs links for longer messages to secure supporter engagement. However, Organisation B's GROW Campaign Co-ordinator advised that Organisation B seeks to understand its supporters' motivations to ensure that the Organisation B content was supporter-centric.

These findings coincide with Study One that identified both organisations generally post content that generates a supporter interaction and that Organisation A's posts are short. The results also align with earlier cited studies (e.g. Adjei et al., 2012; Berger & Milkman, 2012; Fournier & Avery, 2011b; Kaplan & Haenlein, 2010, 2011; Malhotra et al., 2012, 2013) that find organisations must post useful and relevant content to engage supporters. Therefore the focus of both organisations to post supporter-centric content appears strategically sound.

Timing

The organisations also considered the timing of content as vital to supporter engagement. The following quotes exemplify this view:

"It's mostly important that you provide the content that people want to see at the time that they want to see it." (Director, Organisation A)

"..you can do the most incredible effort to craft the most perfect post and it can completely bomb and sometimes you can just whip something up in five minutes, throw it out there, it's a good idea, and it takes off. I did one of those around the birth of - I always forget their names, Prince William and Kate ..Yeah, George, so he was born and we quickly put a post together with a picture of a Cambodian woman and her child saying that every child is cause for celebration or something to that effect and simply put it out there and it did far better than anything that we've ever done before. It was five o'clock on a Thursday, I was just about to walk out the door or six o'clock or something and I was about to walk out the door and went - I don't have the best skills on Photoshop, but I pumped it up there and chucked it on thing and it went crazy." (Digital Marketing Communications Manager, Organisation B)

In the first post above, Organisation A's Director emphasised the importance of timely post content for supporter engagement. However, Organisation B's Digital Marketing Communications Manager

highlighted the power of spontaneous posts that are less crafted and thus more authentic in generating the greatest supporters engagement.

These findings align with Fournier and Avery (2011b, p. 198) who state that authenticity is the “critical currency” of brands for establishing transparency in Web 2.0. However, they contrast with Study One that identified Organisation A does not always synchronise the timing of its posts, and that Organisation B, despite its professed spontaneity, appears to respond to its supporters’ behavioural logic by timing its posts when supporters are most likely to respond. These findings thus suggest the organisations’ intentions are sometimes different to their actions, although Organisation B’s intention and action are both positive. Nonetheless, the respondents’ views coincide with earlier cited research (e.g. Adjei et al., 2012) that recommends organisations enhance the timeliness of their messages to improve the quality of their online communications.

Organisation B’s spontaneity is consistent with Fournier and Avery (2011b, p. 204) who assert social media based brand communities operate in a new brandscape that “demands flexibility, opportunism and adaptation.” Indeed, the authors propose the key to success is excellence in execution rather than planning and involves engaging, shareable content. Therefore, Organisation B’s strategies that surround the type and timing of post content appear particularly appropriate.

Other techniques to entice engagement

The organisations advised they employ a range of other tactics to entice engagement. These include mentioning supporters in posts and simply requesting supporters to share content. The following quotes describe these tactics.

“Sometimes it’s a matter of mentioning our supporters as you go along because if your initial post is about a specific person that will often get them either sharing it or talking about you or it will get their network talking about you.” (Marketing Co-ordinator, Organisation A)

“If you ask people to share they do it. They’re far less likely to do it if you don’t ask. I would always just think, like I’m appealing to the right emotions. They’re going to want to share this. But then I found that no, if you just, you’re appealing to the emotions and you ask them to share it explicitly, they’re far more likely to do it.” (Digital Marketing Co-ordinator, Organisation B)

Organisation A’s Marketing Co-ordinator described how Organisation A mentions supporters in posts that generates engagement in the form of shares and conversations throughout its supporters’ networks. In comparison, Organisation B’s Digital Marketing Co-ordinator advised that Organisation B explicitly requests supporters to share content to generate engagement and consider this is more effective than posting emotional content without any accompanying requests of supporters to share.

Organisation A's strategy to mention supporters in its posts aligns with Study One that found one-third of Organisation A's posts are *Externally* related, emphasising partnerships with individual and industry supporters. However Organisation B's strategy to explicitly request supporters to share contrasts with Study One that did not identify any posts with a share request to supporters. Certainly, Study One was undertaken over a period of two weeks and Organisation B might employ this strategy to entice engagement periodically. Indeed, Organisation B's periodic use of share requests would then coincide with Malhotra and colleagues (2013) who state that organisations on Facebook should not overuse *Like* requests. On the other hand, the difference in Organisation B's perspective in this study and Study One's findings might be attributed to a gap in organisational intent and observed action. Such gaps in strategic execution might weaken the organisations' overall community strategy since Fournier and Avery (2011b, p. 204) state "brands on the Social Web win through excellence in execution." This study thus proposes that the organisations harness but not overuse share requests of supporters.

Organisation A's strategy to mention supporters in posts is also consistent with extant research that identifies acknowledgement enhances the frequency of supporters' replies (Adjei et al., 2012), validates the supporter (Malhotra et al., 2013) and humanises the brand (Malhotra et al., 2013, Gensler et al., 2013). Organisation A's strategy also aligns with Keller (2009) in that Organisation A's active engagement potentially enhances supporters' brand resonance that results from supporters' interactions with the organisation. This view also extends Study One that identified the organisations provide non-automated responses that are positive since Labrecque (2014) find that organisations' automated responses mediate individuals' feelings of connection to the brand. Therefore, the organisations should continue the strategy of mentioning supporters in posts to entice engagement.

This study further proposes that organisational acknowledgement of supporters by *Liking* or mentioning a supporter in a post, is an additional practice that might cultivate supporter esteem-linked social value (Holbrook, 1994, 2006). Moreover, this study contends that organisational acknowledgment demonstrates reciprocity that as described earlier (Chapter Four) is fundamental in relationship building and potentially reinforces supporters' commitment to the community. Certainly, Wiertz and de Ruyter (2007) posit that commitment strongly drives supporters' knowledge contribution to a community. This study thus proposes that the organisations' acknowledgement of their supporters might facilitate supporters' social value and consequently organisational value via better organisation-supporter relationships from stronger supporter commitment and contribution to the social media based brand community. Therefore the organisations should continue to acknowledge supporters in posts.

Incentives to entice engagement

The organisations offered incentives to supporters to entice their engagement that were usually in the form of prizes. The following quotes describe the organisations' use of this tactic.

"We'll do posts to engage our community and offer prizes, you know, respond by X, Y, Z and you will go into the draw to win something and that might be targeted towards the school, or a library to get someone engaged." (CEO, Organisation A)

"(To engage supporters we employ) incentivisation, you know offering people prizes if they register for something. Obviously giving them a social value by engaging with our work.." (GROW Campaign Co-ordinator, Organisation B)

In the posts above, Organisation A's CEO told of how Organisation A offers prizes to engage supporters. Organisation B's GROW Campaign Co-ordinator also indicated that Organisation B's use of prizes to engage supporters gives supporters social value from engaging with Organisation B's work.

The tactic to incentivise supporters that is employed by the organisations to entice supporter engagement coincides with several extant studies. For example, Adjei and colleagues (2012) and Gamboa and Goncalves (2014) advocate organisations offer rewards and Mangold and Faulds (2009) encourage contests for supporter ownership and increased engagement. However, the use of incentives contrasts with Malhotra and colleagues (2012) who find that contests on Twitter do not increase retweetability and Malhotra and colleagues (2013) who identify that posts announcing contests on Facebook are less likely to be *Liked*. Therefore, the organisations might continue to understand and monitor their supporters' responses to incentives and ensure their strategies to entice engagement are tailored and appropriate.

Getting personal, the organisational quest for deeper supporter engagement

Respondents indicated that both organisations employ several other tactics to entice supporter engagement. Such tactics included asking questions and holding events as indicated in the following quotes:

"So what we do is we try and ask a lot of questions. We try and stimulate interaction by being evocative rather than provocative, which is important. ... So that's basically what we try and do, is just try and give people a reason to interact with us, to say something back." (Director, Organisation A)

"I think definitely events ... So just getting along to stuff is definitely the biggest part because once somebody has turned up to something in person it's a really different level of commitment. So there might be a big drop out like lots of people who will RSVP yes to an event and don't turn up, but the people who do turn up will probably still be doing something with us in a year's time." (Appeals Co-ordinator, Organisation B)

As reflected in the quotes above, Organisation A's Director advised that Organisation A poses questions to stimulate supporter engagement. In contrast, Organisation B appeared to employ several tactics that are external to its social media based brand community to entice deeper levels of engagement. For example, the Appeals Co-ordinator explained that events held in conjunction with the social media based brand community are valuable to Organisation B for enticing a deeper level of supporter engagement. In addition, as indicated in the following quote, Organisation B's GROW Campaign Co-ordinator described how Organisation B uses webinars and Skype to meet with its keenest supporters to build more meaningful supporter engagement.

"...I've attempted on a few occasions to take people from a social media platform into a more deeper level of engagement through like a webinar platform or a Skype conversation or a kind of face to face forum as well. So trying to engage the really keen supporters in a more meaningful and deeper way as well I guess." (GROW Campaign Co-ordinator, Organisation B)

Organisation A's tactic to ask questions is consistent with Malhotra and colleagues (2012, 2013) who suggest that asking questions creates a sense of supporter engagement via direct interactions. Organisation A's tactic also aligns with Study One that identified Organisation A posted several questions to supporters. However, this tactic also contrasts with Malhotra and colleagues (2013) who state that questions can assist to improve current offerings or help to design new offerings. Indeed, Study One showed that Organisation A posed general questions around the community's activities rather than questions to gather supporter feedback to improve the community. Therefore Organisation A might ask more questions of its supporters to enhance its understanding of them that would strategically help secure further supporter engagement.

Organisation B's tactics to entice supporter engagement by holding events and meeting with keen supporters virtually via webinar coincide with the assertion by Fournier and Lee (2009, p. 109) assertion that "online networks are just one tool and not a community strategy" and that cultivating offline events in third places (Rosenbaum, 2006) can strengthen supporter ties and foster community connections. Therefore, Organisation B's strategies to more deeply engage its supporters appear sound.

Organisation B's strategy to engage supporters in specific campaign tasks suggests that it employs two specific behavioural scripts to entice supporter engagement and advocacy. These are *The Tribe* script to suit "a group with deep interpersonal connection built through shared experiences, rituals and traditions" (Fournier & Lee, 2009, p. 110) and *The Barn Raising* script based on "an effective way to accomplish tasks while socialising" (Fournier & Lee, 2009, p. 110). This finding is consistent with Study One that identified Organisation B supporters are more engaged than Organisation A

supporters. Therefore, Organisation B's strategy that includes its use of scripts appears appropriate since the Organisation B respondents indicated it is somewhat successful in engaging supporters.

Badging

Both organisations reported limited use of *Badging*, the practice of translating milestones into symbols to entice supporter engagement. However, the organisations' reasons for this vary as indicated in the following quotes:

"At this stage yes it's (Badging) important, but we haven't actually taken that step. We're really focusing on trying to build our supporters at the moment It's (Badging) a huge cost element. Just to put it into context because a lot of - a good third of what we do is fundraising because we get no government or major philanthropic donations, a lot of our efforts are on how do we raise those funds?" (CEO, Organisation A)

"So we haven't put a lot of time and effort into that (Badging). On a purely brand basis it's something we might look at for a specific campaign if we can really get a good image or good collateral together, but you have to know it's transient... I think simply by engaging with the particular content or reposting it is their version of wearing a t-shirt." (Digital Communications Manager, Organisation B)

Organisation A's CEO considered that while Badging is important, it is not a tactic Organisation A currently employs as it views Badging as costly and unnecessary in achieving its primary goal of community growth. By comparison, Organisation B's Digital Communications Manager identified that Organisation B has invested minimally in Badging and considers it largely as transient. Organisation B also regards supporters' engagement with its content as a form of visible Badging. These views align with Study One that found neither organisation employs Badging. However, interviewees in this study provided further insights into their organisations non-use of Badging as described in the following:

"So no, I don't think we need (Badging) look, some people do. Some people want to ... share the status update that they just donated \$50... But I just think the majority of people who want to do some social good aren't driven by that ... it's not about look what I did. They might tell people offline or their partner ... that they gave us some money ... I think for most people just to have it known on Facebook that they are a fan of our page is probably enough" (Director, Organisation A)

"What's our Movember? ... they're one in a million ideas that just click I reckon and no one comes up with that idea when they're looking for that idea" (Digital Communications Co-ordinator, Organisation B)

"I think that they put ... a really high value on their identity online. ... Getting them to do something more significant like putting a Twibbon or changing a banner ... to signify their relationship to us ... that's like putting a placard in front of your house or wearing a t-shirt every day. That's a much bigger thing and I don't think we have that kind of relationship with most of our supporters. I haven't actually seen a lot of organisations that do." (Digital Marketing Co-ordinator, Organisation B)

As reflected in the first post above, Organisation A's Director considered *Badging* is unnecessary because most supporters do not seek social recognition of their support. This view aligns with Study One, that suggested supporters in these communities are more inclined to create and co-create

altruistic value than social value and are thus not motivated to practice *Badging*. The perspective also coincides with Winterich and colleagues (2013) who find that individuals with high levels of moral identity internalisation (i.e. the degree that moral traits are central to the self) are not influenced by recognition. Therefore, Organisation A supporters might possess high levels of moral identity internalisation that makes *Badging* unnecessary.

In the second quote above, Organisation B's Digital Communications Co-ordinator identified that successful *Badging* requires exceptionally creative ideas that are rare. In the third quote above, Organisation B's Digital Marketing Co-ordinator considered that supporters' on-line identities are sacred and any suggestion by Organisation B to change these requires a special organisational relationship with its supporters. In fact, the Organisation B respondent regarded the type of relationship necessary for supporters to adopt *Badging* is rare amongst most organisations. This view contrasts with Muniz Jr. and Schau (2011, p. 214) who assert that "brand enthusiasts like tangible reminders of their experiences" and that badges aid collaborative consumer-generated content. However, Muniz Jr. and Schau (2011) cite only commercial products (e.g. Mini Cooper, Threadless t-shirts) in promoting *Badging*. Certainly, the cause-based nature of the social media based brand communities that attract supporters with high levels of moral identity internalisation (Winterich et al., 2013) and their creation of other types of value (e.g. altruistic, hedonic) might collectively make *Badging* redundant in this environment. Therefore, the organisations' reluctance to badge appears strategically appropriate.

Now following are the findings and discussion into *Evaluation*, the final component of the organisations' strategies that surround *Content and Other Tactics* to entice engagement. *Evaluation* is the organisations' systematic assessment of the engagement generated by content and the organisations' subsequent actions.

Evaluation

"... we've just started to really evaluate. We didn't do any of this before, evaluate what got a lot of reaction and engagement and what didn't. Before it's just been a one-way conversation of letting stuff out. But now we're looking at what gets more and what doesn't. So when they don't get interaction we look at why and we look at not repeating that sort of thing if it's - maybe we've got a video post about a bit of certain content or a certain topic then we probably wouldn't repeat that as a video post. We might do it as an image post or a text post. But we evaluate everything we do now, which is nice." (Director, Organisation A)

"Sometimes we'll just post again, and I hope that it works. Look at what time of day we post. We'll often change the messaging if we need to, maybe use a more emotive image or something like that." (GROW Campaign Co-ordinator, Organisation B)

As in the first post above, Organisation A's Director considered evaluation of content and supporter engagement is relatively new to Organisation A. Nonetheless, Organisation A attempts to identify the reasons for supporters' non-engagement with any posts and adapts its content accordingly. In contrast, Organisation B's GROW Campaign Co-ordinator advised that Organisation B might sometimes repost content that did not initially generate an interaction and will also review the post's timing and change the message if necessary.

The organisations' actions reflect a supporter-centricity in their strategies to entice engagement that aligns with Grönroos and Voima (2013) who assert that organisations should respond to their supporters' behavioural logic. This view is also consistent with Kaplan and Haenlein (2010) who advocate that organisations identify what interests their customers (supporters) on social media and develop content accordingly. Therefore the organisations' evaluation strategies appear integral to enticing supporter engagement and assist their understanding of supporters. Table 6.5 below describes the cross-case analysis of the organisations' *Content* strategies and *Other Tactics* to entice engagement in their *Strategic Execution*.

Table 6.5 Cross Case Analysis, Strategic Execution (Enticing Engagement) Content and Other Tactics

Aspect	Organisation A	Organisation B
Supporter-centric content	√	√
Timing (appropriate to supporter)	√	√
Other tactics		
- Mentions/requests	√ (Mentions)	√ (Requests)
- Incentives	√	√
- Face-to-face	√ (Events)	√ (Webinars/Skype)
- Badging	√	X
Evaluation	√	√

Table developed for this research.

➤ Clicks and Comments

This study now explores the organisations' approaches to enticing engagement by generating supporters' clicks (i.e. *likes* and *shares* on Facebook; *retweets* and *favourites* on Twitter). As Study One shows that supporters clicked significantly more than posting comments, this investigation appears particularly relevant to the organisations' strategies to entice engagement. Certainly, as indicated in the quotes below, the organisations consider enticing clicks is worthy but for different reasons.

"I would have thought they would (clicks have value) because some people are just too busy to make a comment or repost." (Founder, Organisation A)

".. So they're (clicks) valuable in terms of it's a good indication of whether people have liked your posts or whether they think it's important" (Digital Communications Manager, Organisation B)

As indicated in the quote above, Organisation A's Founder considered clicks valuable in enticing engagement because they enable supporters to participate when they are time poor. By comparison, the second quote above shows that Organisation B's Digital Communications Manager regarded clicks as indicating whether supporters liked organisational content. Clicks thus generate organisational value since they provide feedback that can guide content strategies. However, Organisation B's Digital Communications Manager also highlighted that clicks such as *likes* do not necessarily mean supporters will engage more deeply and click through to Organisation B's website for more information about its work. This means that while clicks such as *likes* might provide Organisation B with brand exposure, they could also limit supporters' deeper engagement, understanding and potential support of the cause. The following quote highlights these points:

"... You can get 10,000 likes, but they might not have flicked through the website for instance. (The) Prince George (post) was an interesting one where that got some of the most likes we've ever had, but the link I put through to the website which actually talked about maternal care work we had been doing, I think it had like three people clicking through out of 20,000 people who would have seen that post. They weren't clicking through, but they liked the post and they shared it. So brand exposure, brilliant. Click through nothing, and yet we can post a job out on Facebook and you will see 1,000 people coming straight through because they're interested in the job." (Digital Communications Manager, Organisation B)

These perspectives extend Study One that found supporters' clicks are interactions that establish the Value Co-creation platform by identifying that clicks enable time-poor supporters to participate in this social media based cause brand community and create supporter and organisational value. However, Study One also identified clicks are valuable contrasting with Kristofferson and colleagues (2014, p. 1149) who contend clicking is "slacktivism". By comparison, this study's views align with Kristofferson and colleagues (2014) since they reflect that supporters do not always click through to the website and thus suggest supporters' clicks are sometimes token support. Despite this, Study One's results and the respondents' views identified in this study reflect that overall, clicks are more generally valuable to the supporter and the organisation that is consistent with other previously cited research (e.g. De Vries et al., 2012, Dixon & Keyes, 2013) that finds clicks valuable because they enable supporters to continuously engage with an organisation.

Organisation B's perspective also supports Study One's finding that supporters' herding behaviour in this research manifests more as Facebook *likes* than *shares* and is often topic dependent (Muchnik et al., 2013). However, the views indicated in this study also extend Study One by highlighting that the *extent* of supporters' engagement that is dominated by *likes* and extends from herding, is relatively low.

Clicks versus comments

Respondents also identified the comparative importance of supporters' clicks and comments. As the following quotes indicate, interviewees in both organisations considered supporters' comments are generally more valuable than clicks as they indicate deeper supporter engagement.

"I know that clicks and likes don't matter. ... It's not a metric that I think we should be thinking about ... I would much prefer we focused on getting comments and, mostly important, getting shares ... On Twitter I think retweets are as good as a Share and that's the metric that I would aim for there as well." (Director, Organisation A)

"I think the comments are, the people who comment on a post are immediately engaging ... even if it's a two word comment - the fact they've clicked on the text field and decided I want to actually write a thought. In terms of their relationship with us, that's much more significant than Share I think." (Digital Marketing Co-ordinator, Organisation B)

As reflected in the first quote above, Organisation A's Director viewed clicks in the form of *likes* as not important (e.g. "... likes don't matter") to Organisation A. Rather, this Organisation A respondent regarded comments and "most importantly" *shares* on Facebook and *retweets* on Twitter as the type of supporter engagement Organisation A should seek. In contrast, Organisation B's Digital Marketing Co-ordinator considered comments as paramount, and more important than clicks such as *shares*. These perspectives contrast with Study One that found supporters' comments are considerably less numerous than their clicks. This study's finding thus suggests that the strategies of both organisations are underdeveloped to secure this type of deeper engagement. These viewpoints also highlight a gap between the organisations' strategic intent to obtain *shares* and comments and supporters' action as observed in Study One that showed supporters click by a *Like* considerably more than posting a comment.

Most desirable click

While respondents in both organisations were united in preferring comments to any type of click, they varied in their views of the most desirable type of click. The following quotes reveal these perspectives.

"So it's straight up black and white to me. We just want shares ... every time they share something they're basically doing our marketing for us for free and free is free..." (Director, Organisation A)

"I think it depends on the issue and the campaign ... So if it's around reaching lots of people, then a Share and a Comment is probably really good. If it's simply demonstrating the popularity of a post that we can then maybe use with external stakeholders, well then, likes are good as well... sometimes we're wanting people to sign a petition which means we just want them to click through and take the action and we can add that to our list and get their details. So it really depends on the time..." (GROW Campaign Co-ordinator, Organisation B)

Organisation A's Director was clear that *shares* (e.g. Facebook *shares*, Twitter *retweets*) are the most desirable type of supporter click because they spread Organisation A's messages. However, Organisation B's GROW Campaign Co-ordinator noted their desired supporter response is often campaign dependent. Specifically, *shares* and comments are considered desirable for message reach but *likes* are useful when Organisation B needs to demonstrate the popularity of a post with external stakeholders. At other times, Organisation B seeks supporters' click through (on a link) and sign a petition rather than *Like*, *Share* or comment.

These perceptions that show the organisations seek *shares* more than *likes* vary with Study One that found supporters *Share* posts considerably less than *liking* them. This result suggests that the organisations' strategies to secure *shares* and *retweets* are not yet fully realised. However, the organisations' focus on *shares* aligns with Fournier and Avery (2011b) who regards engaging and shareable organisational content renders brand success. It also aligns with Malhotra and colleagues (2013) who assert that sharing a post is a commitment to the message and the brand. Indeed, Malhotra and colleagues (2013) recommend organisations use video and any promotional deal information to improve *shares*. Therefore, the organisations might continue developing their strategies to secure supporters' shares. Such organisational strategies are explored further in the following.

Organisations strategies to entice shares and comments

The respondents in both organisations revealed that their organisational strategies to entice supporter shares and comments are remarkably alike. The following quotes reflect these similar strategies:

"So obviously you would like people to share it and sometimes the best strategy for that is just to put a cute picture and say, please share this if you agree, and make it something that no-one would disagree with, like children should be able to read." (Marketing Co-ordinator, Organisation A)

"So I think that moving forward, we're already talking about how we move to a better comment and encouraging that kind of space.... I think that people comment on content that evokes some emotional response ..." (Digital Marketing Co-ordinator, Organisation B)

Respondents in both organisations expressed a similar focus to offer content that triggers supporters' emotional responses to entice engagement. This focus coincides with Berger and Milkman (2012) who find that posting positive and emotionally arousing messages activates sharing and thus appears an appropriate strategy. However, the organisations appeared less focused on how they facilitate supporter value from sharing that might include social value (Holbrook, 1994, 2006) from influencing others (Waggener Edstrom Worldwide & Georgetown University, 2013) or from self-enhancement that arises from the basic human need to feel good about oneself (Baumeister &

Scher, 1988). Better organisational understanding of the type of supporter value facilitated by the organisations' posts might assist the organisations to design more shareable content. This proposition aligns with Study One that suggested the organisations craft contagious posts by first understanding their supporters. Study Three's investigation into supporters' preferred value linked experiences will provide the organisations with assist the organisations by providing further supporter insights. Table 6.6 below summarises the findings into the organisations' *Clicks and Comments* strategies to entice engagement in *Strategic Execution*.

Table 6.6 Cross Case Analysis, Strategic Execution (*Enticing Engagement*) Clicks and Comments

Aspect	Organisation A	Organisation B
Are clicks valuable?	Yes, time-poor supporters	Yes, feedback
Clicks or comments?	Comments, deeper engagement	Comments, deeper engagement
Most valuable type of click?	Facebook shares, Twitter retweets	Dependent on campaign
Strategies to entice shares, comments	Evoke emotional response (images; share requests)	Evoke emotional response

Table developed for this research.

This concludes the examination of the organisations' strategies that focus upon *Enticing Engagement*. The organisations' approaches to maximising their engagement with supporters (i.e. *Optimising Engagement*), the second dimension of *Strategic Execution*, are now examined.

(ii) Optimising engagement

The organisations' strategies to optimise engagement were found to incorporate the dual components of *Management* and *Monitoring*. *Management* describes how the organisations administer their social media based cause brand communities and includes their approaches to Resources, Behavioural Guidelines, Problematic Incidents and Withdrawal Protocols. *Monitoring* details how the organisations track their social media based cause brand communities. The organisations' *Management* and *Monitoring* strategies to optimise engagement are investigated in the following.

➤ Management

Resources

The interviewees revealed that both organisations similarly resourced their social media based cause brand communities. The following quotes reflect this view:

"So we all keep our eye on conversations that are going on. If there's anything that is negative there will be a conversation about it and how to handle that. But (the Marketing Co-ordinator) is the one who will engage and respond on behalf of the organisation. (CEO, Organisation A)

“So that is generally (name withheld)’s job. So (they) will jump on .. look at all the conversations going on ... They’ll basically either respond on the dot or if it’s a controversial issue or it’s an issue around an appeal we’ve got out or something like that, we generally have reactivities all set up. So they will take the appropriate reactive and put it up there.” (Digital Marketing Lead, Organisation B)

As the quotes above indicate, respondents in both organisations identified that one dedicated staff member in each organisation is responsible for administering the brand communities. However, Organisation A’s CEO noted that everyone in the management team monitors brand community activity. By comparison Organisation B’s Digital Marketing Lead advised that the staff member administering the brand community might sometimes use “reactives” that are guidelines for Organisation B’s responses in potentially controversial interactions. These strategies suggest that the different sizes and structures of the organisations influence their community management. Specifically, Organisation A’s small size enables all members of its management team to monitor the community’s activities. In contrast, Organisation B is much larger that necessitates its use of prescribed guidelines (“reactives”) since Organisation B’s digital team is responsible for its social media based brand community and is a service provider to the rest of the organisation operating the social media based cause brand community on its behalf.

The allocation of dedicated and skilled resources by both organisations to manage their social media based brand communities is consistent with extant research (e.g. Fournier & Lee, 2009; Hede & Kellet, 2012; Porter et al., 2004) that indicates such management is necessary for successful, organisational-hosted brand communities. However, a single employee in each organisation is responsible for posting that is contrary to Dixon and Keyes (2013) who suggest that all organisational employees should participate to build donor relationships in social media. Whilst outside the scope of this research, future studies might thus investigate the influence upon supporter value of a single organisational voice versus many organisational voices in social media based cause brand communities. Nonetheless, the organisations’ resources to manage their social media based cause brand communities generally appear appropriate to optimise supporter engagement.

Behavioural Guidelines

The respondents indicated that the organisations share similar management approaches to behavioural guidelines in the social media based brand communities. The following quotes reflect this perspective.

“We haven’t got an official statement up there. Probably need to have one. I guess there’s been ... such a positive message from the communication of our supporters that that sets the tone.” (CEO, Organisation A)

“.. we haven’t needed one because there simply isn’t enough of that aggressive assertion that we are terrible or difference of opinion. ... We haven’t needed to and I don’t really want to, to be honest with

you. I don't think Organisation B should be in the space of setting rules and regulations for people's behaviour." (Digital Communications Manager, Organisation B)

As the quotes above show, neither organisation provided official guidelines for supporters' behaviour. Indeed, Organisation A's CEO considered Organisation A needed guidelines despite the positive tone of supporters' engagement in the social media based cause brand community. By comparison, Organisation B's Digital Communications Manager regarded guidelines unnecessary because aggressive behaviour is absent. They also considered that it is not Organisation B's role to impose such guidelines. These perspectives echo Study One that found the organisations and supporters generally employed practices constructively resulting in mainly positive comments that might make guidelines unnecessary. However, these views also contrast with Study One that noted some discord in the Organisation B community and thus suggested guidelines incorporated into the use of *governing* might aid supporters' understanding and congruency of practice elements that could mitigate value destruction (Echeverri & Skålen, 2011). Therefore, the organisations might more successfully facilitate value by providing behavioural guidelines. Future studies could also investigate the influence of guidelines upon particular supporter value. For example, whether the absence of guidelines in a social media based cause brand community means more or less social or altruistic value (Holbrook, 1994, 2006).

Problematic Incidents

Although Organisations A and B do not currently provide behavioural guidelines for supporters in their social media based cause brand communities, respondents indicated that both organisations have protocols for managing problematic incidents. The following quotes indicate this approach:

".. we've had one or two shocking posts, racist, in response to a piece of programming news. So the policy is non-engagement and to take it down straight away." (CEO, Organisation A)

"..if it's abusive or threatening or excessive swearing, that kind of stuff, they tend to just get hidden or deleted fairly quickly. We don't challenge a whole lot of that stuff. If it's simply dissent ... we tend to leave them, dissenting voices aren't a problem. It's an open democracy. ..." (Digital Communications Manager, Organisation B)

As reflected in the quotes above, both organisations deleted any abusive or racist posts to optimise supporters' engagement. Organisation A's CEO advised that Organisation A does not engage any abusive or racist posts and simply deletes such posts immediately. Organisation B also employs this approach since its Digital Communications Manager advised that abusive and threatening posts containing excessive swearing are promptly hidden or deleted. However, this Organisation B respondent noted that only abusive posts were deleted and that posts expressing alternative views were left by the organisation.

This study proposes that the organisations' protocols to deal with problematic incidents as organisational resources that facilitate and preserve supporter value by avoiding supporter value destruction. It also considers such organisational protocols as integral to the practice of *governing*. However, this proposition contrasts with Study One that did not identify *governing* in either community. Nevertheless, this contention aligns with Schau and colleagues (2009) who classify *governing* as a social networking practice that creates, enhances and sustains ties amongst community members. Accordingly, racist and abusive comments by supporters that are left undeleted by the organisation might destroy supporter value and diminish supporter ties. Therefore, the organisations' strategies surrounding their problematic incident protocols appear appropriate to optimise supporter engagement of all supporters and facilitate value.

Withdrawal Protocols, Delete or Divert

Respondents in both organisations advised that their organisations rarely withdraw from the social media based brand community platform in the event of problematic incidents. This approach is evidenced in the quotes below.

"The only time I can really think of is the example of racist comments and we would just delete it, do not say anything ... something that's inoffensive but negative, that's okay...we try to keep our Facebook and Twitter apolitical, just because we're not a political organisation, we're not government funded. We don't want to be appearing to have a certain stance when what we really want to do is just promote literacy." (Marketing Co-ordinator, Organisation A)

"We don't withdraw ... from the channel, certainly we don't suddenly go quiet on Facebook or Twitter, but on a particular conversation topic if we've said all there is to say and there's nothing more to say, then one of the quickest ways to actually end the conversation is to actually talk about something else." (Digital Communications Manager, Organisation B)

Organisation A's Marketing Co-ordinator advised that Organisation A does not withdraw from the platform in the event of problematic incidents but rather implements its protocol of deleting the post. They also emphasised Organisation A's efforts to keep the social media based cause brand community apolitical by remaining solely focused upon its core activity of promoting Indigenous literacy. Similarly, Organisation B's Digital Communications Manager advised that they also do not withdraw in the event of problematic incidents but will simply change the topic of conversation.

These perspectives clarify Study One that suggests the organisations could withdraw from the Value Co-creation platform if they are no longer able to recover value by indicating that the organisations do not try to recover value. Rather, the organisations will either delete a post or change the topic. However, this strategy ignores the potential value destructive impact upon supporters who witness abusive comments. Therefore, to mitigate any potential value destruction, the organisations might

employ *governing* and remind all supporters of the acceptable social norms of participating in the social media based cause brand community.

These findings align with extant studies (e.g. Gensler et al., 2013, Howard et al., 2014) that emphasise the organisational need to be responsive and prepared for crisis situations in social media. The results also coincide with other research (e.g. Fournier & Avery 2011b; Gamboa & Goncalves 2014) that stress brands must be authentic in their responses and are also consistent with Van Laer and de Ruyter (2010) who recommend that brands must always respond to negative stories since this study shows the organisations respond by deleting and/or not engaging the comment. Therefore, the strategies of both organisations for problematic incidents appear appropriate to optimise supporter engagement and are generally consistent with extant studies.

The organisations' problematic incident strategies are consistent with Fournier and Avery (2011b) who argue that in a Web 2.0 world, diversion in the face of critical consumers is common, as organisations have entered an age of criticism. The authors argue that brand management is now risk management and focused on risk assessment and control. The organisations' strategies in this study reflect that the organisations are indeed critically aware of potential brand damage in this environment. Certainly, this focus aligns with Hatch and Schultz (2010) who note that the risk of brand damage expands in the context of co-creative networks. However, the organisations' approaches are contrary to Fournier and Avery (2011b) who consider that risk is not on the radar of most brand managers. Rather, this study shows that both organisations are clear about their problematic incident strategy and are prepared for their risk-centred roles. The organisations' brand protective strategies to optimise supporter engagement also suggest that the organisations derive value from facilitating supporter value (Achrol & Kotler, 2012; Grönroos, 2008; Kotler, 1972) by mitigating potential value destruction.

The examination of strategies the organisations employ to *optimise engagement* now turns to its second component of *Monitoring*. *Monitoring* describes how the organisations track activity in their social media based cause brand communities.

➤ Monitoring

Respondents advised that the organisations employed different tools to monitor their communities. The quotes below indicate these differences:

"We also get email notifications from both Facebook and Twitter and because you check your email a number of times a day, if anything looks a bit strange you jump in, or if anything looks really interesting, again you jump in and answer it then.. Mainly Monday to Friday but I do have Twitter on my phone so I would check that on the weekends." (Marketing Co-ordinator, Organisation A)

“..(they’ve) got TweetDeck and all that kind of stuff.” (Digital Marketing Lead, Organisation B)

“..monitoring it, just opening up particular applications and watching ..we’ve got various bits of software, not listening in ..” (Digital Communications Manager, Organisation B)

Organisation A’s Marketing Co-ordinator reported that Organisation A harnesses email notifications from Facebook and Twitter to monitor Organisation A’s social media based cause brand community and does this mainly from Monday to Friday. By comparison, Organisation B’s Digital Marketing Lead advised that Organisation B uses Tweetdeck, a real time tracking tool for Twitter, while Organisation B’s Digital Communications Manager stated that Organisation B uses the specific social media applications (e.g. Facebook, Twitter, YouTube) to monitor its social media based community. However, as indicated in the quote below, Organisation B’s Digital Marketing Co-ordinator identified that Organisation B is currently exploring other tools that will enable them to more easily monitor and insert themselves into conversations as appropriate.

“We’re looking at other tools to be a bit more sophisticated about monitoring conversations around keywords that relate to us and being able to measure that a bit better and come up with better strategies. When there’s a conversation happening that’s related to our work, how do we better insert ourselves into that kind of conversation that’s happening.” (Digital Marketing Co-ordinator, Organisation B)

In sum, it appears that the organisations adequately monitor their communities enhancing their efforts to optimise supporter engagement. Table 6.7 below summarises the cross-case analysis of the organisations’ management and monitoring strategies to optimise supporter engagement.

Table 6.7 Cross Case Analysis Summary, Strategic Execution (Optimising Engagement) Management and Monitoring

Sub-Dimension	Organisation A	Organisation B
Management - Resources	Dedicated (one person)	Dedicated (one person)
- Behavioural guidelines	Nil	Nil
- Problematic incidents	Delete racist or offensive posts immediately.	Delete abusive comments, accept dissenting comments
- Withdrawal protocols	Deletion	Diversion
Monitoring	Email alerts	Other software (e.g. Tweet Deck)

Table developed for this research.

Applying Engagement Learnings, the organisations’ strategic application of supporter feedback is the final dimension that emerged of the organisations’ approaches to operationalise and implement strategies. The findings and discussion into this dimension now follow.

(iii) Applying engagement learnings

As indicated in the following quotes, both organisations appeared to receive little supporter feedback from comments that they could harness to improve their service of a social media based community.

“To be honest, not (feedback) from supporters. I’ve found that people don’t comment on social media strategy, which is quite interesting. They’ll comment on what you’ve said but not on how you’ve said it.”
(Marketing Co-ordinator, Organisation A)

“Not particularly, apart from a little bit of insights gleaned around crisis management ... it hasn’t really impacted, nothing has really popped out, has really impacted on our strategy as such. We are more looking at our competitors or likeminded organisations to see what they’re doing and that might change us probably a bit more.” (Digital Communications Manager, Organisation B)

As the quote above shows, Organisation A’s Marketing Co-ordinator believed supporters do not offer Organisation A much feedback. Similarly, Organisation B’s Digital Communications Manager considered that Organisation B has received little feedback has impacted their strategy and then only around crisis management. The Organisation B respondent stated that Organisation B monitors competitors or “like-minded” organisations for input into strategy rather than their supporters.

These findings contrast with Study One and this study’s earlier findings that both organisations considered supporters’ clicks as valuable feedback since they guide the organisations’ posting strategies by indicating popular content. They also extend Study One by indicating that all visible supporter engagement and not just incidental verbal comments alone, is feedback that the organisations can harness to improve their supporters’ experiences in the communities. However, Organisation B’s GROW Campaign Co-ordinator pointed out that Organisation B formally requests, receives and applies substantial feedback from outside its social media based cause brand community as part of its general project planning cycle as indicated in the quote below:

“Oh look, we do get a lot of feedback. ... we survey all the people that registered to do that activity at the end and get feedback based on that. Some of the feedback we then use to change how we plan and how we develop our work. It’s not always strongly aligned with social media but just more of a general piece of feedback about our strategy and the way that they work. But we often try and have a really strong project management cycle where we’re constantly getting feedback from the stakeholders and then putting that feedback into our planning processes.” (GROW Campaign Co-ordinator, Organisation B)

Both organisations might thus augment their supporter feedback from clicks by implementing similar activities (e.g. surveys, holding online or offline focus groups or other offline supporter events) for feedback to improve their supporters’ experiences in the social media based brand communities. Furthermore, and as per Grönroos (2012), the organisations would boost their reciprocal value creation if they subsequently apply the learnings from the feedback acquired. Therefore, the organisations might also strategically employ *questioning*, a new value enacting practice to stimulate

potential reciprocal value creation. Table 6.8 below describes the cross case analysis of *Strategic Execution (Applying Engagement Learnings)*.

Table 6.8 Cross Case Analysis, *Strategic Execution (Applying Engagement Learnings) Feedback*

Aspect	Organisation A	Organisation B
Supporter feedback	Limited	Limited (Feedback sought outside the community)

Table developed for this research.

Thus far, this study has examined the organisations' *strategies* to facilitate value in a social media based cause brand community. The findings and discussion now turn to *value*, the second theme that emerged in this study that surrounds the organisations' perceptions of *supporter value* (6.3.1) and *organisational value* (6.3.2) that are generated in their social media based cause brand communities.

6.3 Value

6.3.1 Supporter value

The following presents the findings and discussion into the organisations' perceptions of *Supporter Value* created when supporters participate in the social media based brand communities. The investigation revealed that the organisations perceive their supporters generate value principally via *contribution, connection and wellbeing*. These three dimensions of supporter value as perceived by the organisations are explored in the following.

(i) Contribution

Contribution that describes supporters' demonstrable input to the cause for social good is the first dimension of *supporter value* perceived by the organisations. Respondents identified that their supporters generate value by contributing to positive change that makes a difference. Respondents also noted that a supporter's contribution might be active (e.g. comment) or passive (e.g. by clicking as in *likes, shares* on Facebook, *retweets* or *favourites* on Twitter) and is made for supporters' social enhancement. These sub-dimensions of supporters' *contribution* are examined in the following.

➤ Affecting change and making a difference

Respondents perceived their supporters primarily generate value from their involvement in a cause that affects change and makes a difference. The quotes below reflect these views:

"I think the supporters have connected in with an organisation that they believe is affecting change... I think that's a real - and that they're part of that. They have a small footprint, if you like, in that ...but every small step is part of that journey and they can be part of that journey.." (CEO, Organisation A)

"You're in a position where you can do something. You don't know what that something is and you, can't change the world but you can change little bits of it." (Digital Marketing Lead, Organisation B)

Organisation A's CEO considered that Organisation A supporters generate value from their involvement with an organisation that affects change and supporters' recognition that they contribute to that outcome. Similarly, Organisation B's Digital Marketing Lead identified that Organisation B believes its supporters generate value from understanding that they contribute to positive change by participating in the social media based cause brand community.

These findings suggest that the value supporters generate is other-oriented, altruistic (Holbrook, 1994, 2006) that stems from them being "emotionally and behaviourally compassionate" (Post, 2005, p. 66). However supporters might also participate in the social media cause based brand communities for egoistic reasons to protect and enhance their identity, image and emotions, consistent with studies (e.g. Aaker & Akutsu, 2009; Cialdini et al., 1997; Feiler et al., 2012; White & Peloza, 2009) that describe individuals' self-oriented motivations. Supporters' potential participation for both altruistic and esteem linked social reasons coincides with Holbrook (1999) who highlights the subjective nature of value, the in exclusivity of value types and that value types might occur simultaneously to varying degrees in an individual's experience that in this study occurs in the social media based cause brand community. These perspectives also align with the Waggener Edstrom Worldwide and Georgetown University (2013) study that finds a participant's decision to support a cause on social media is influenced by being seen as socially conscious, and a desire to influence others. However, as identified earlier (Chapter Two) the Waggener Edstrom Worldwide and Georgetown University (2013) study did not identify the type of value that this thesis proposes as active social value (Holbrook, 2006).

These findings also suggest the potential "paradox of altruism" (Holbrook, 1999, p. 191) that occurs when a supporter derives self-oriented value from their altruistic act of participating in the community. However, Holbrook (1999) considers that the focus should be directed to identifying the extent to which the type of customer value involves *self* versus *other* orientation and whether the act (e.g. in this study, a click or post) is more *other-oriented* than another value type and its dimensions. Certainly, supporters' preferred value-linked experiences are explored in Study Three for further insights.

These perceptions also appear generally consistent with Holbrook's *experiential* view of value as an "interactive, relativistic, preference experience" (Holbrook, 2006, p. 715) embodied in the entire customer experience (Hirschman & Holbrook, 1992). Indeed, the organisations perceived supporters generate value by *interacting* with the object (the social media based cause brand community) Holbrook (1999, 2006) in direct and indirect interactions with the organisation as per service logic

(Grönroos & Voima, 2013). However, the organisational views do not identify the *relativistic* aspect of supporter value that it is “comparative, personal and situational” (Holbrook, 2006, p. 715). For example, these findings suggest that value is *personal* and varies amongst supporter but supporters’ *comparisons* and *situations* that influence their value creation are indistinct. Supporters might *compare* their experiences in the social media based cause brand communities with those in other communities, or hurriedly access the social media based brand community from a mobile in their lunch hour (their *situation*) that might in turn influence their evaluation (*preference*) of their community experience and consequent value generated. However, these relativistic aspects are not identified in this study.

The findings are also consistent with Holbrook’s (2006, p. 715) contention that customer (supporter) value involves “*subjective, hierarchical preferences*” since the organisations considered supporters generate value primarily from *contribution* than from *connection* or *wellbeing*. Nevertheless, accurate insights into supporter value must be investigated with supporters directly since this study explores only the organisations’ perceptions. Thus, supporters’ preferred value-linked experiences are explored in Study Three.

Supporter value from passive and active contribution

The organisations appeared to subtly differ in their perceptions of how supporters generate value. The quotes below reflect these differences:

“I think largely it's (supporter value) because people recognise that we're doing some good and they want to be alongside it and they want to feel like they're an advocate of it without necessarily being a donor or supporting us in that way.” (Director, Organisation A)

“.. if you said to one person, right, go and solve poverty, they would say, well it's all too big, too hard, but you can join this community and they're all solving poverty together. So if you join here then you can be part of that as well and it's your small contribution which makes it all work.” (Digital Communications Manager, Organisation B)

As indicated in the first quote above, Organisation A’s Director considered Organisation A’s supporters generate value from their association with the social media based cause brand community that appears a more passive type of contribution. In contrast, Organisation B’s Digital Communications Manager noted that Organisation B supporters understand that it is their *active* individual contributions that collectively solve poverty.

These findings are consistent with Study One that found Organisation B’s supporters are more active, posting nearly three times more than Organisation A’s supporters and employing more than twice the number of value enacting practices that indicate a vibrant and strong brand community (Schau et al., 2009). These results also coincide with Study One’s suggestion that Organisation B’s supporters

are more action oriented from their predominant use of *Informing* (a Brand Use practice) than Organisation A supporters who most employed *Empathising* (a Social Networking practice) that appears more relation oriented. Nevertheless, these findings highlight that supporter value emerges from different types of supporter activity (i.e. passive or active). Accordingly, this research proposes that supporters' visible value creating activity might occur on a spectrum from passive to active. However, supporters' *Independent Value Creation* when they reflect upon a past post or upon a post they might make in the social media based cause brand community, is obscured in these findings. In sum, the organisations perceived their supporters generate value in different ways. Study Three will explore if the nature of supporters' preferred value linked experiences also varies.

Strategically, the findings highlight that Organisation A might attempt to move its supporters from passive contribution to more active contribution by changing their messaging to encourage more action oriented behaviours. This strategy is in line with White and Peloza (2009) who show that other-benefit message appeals are more effective to elicit action when consumers are publicly accountable for their responses. However, Organisation A should be wary of blending appeal types since Feiler and colleagues (2012) caution organisations against blending egoistic and altruistic reasons for donation requests, particularly when the visibility of the pro-social behaviour is high because mixed reasons raise awareness of the persuasive intent of the donation request and undermine giving.

➤ Supporter value from clicks

The respondents identified that supporters in both organisations generate value from clicks (e.g. *likes, shares* on Facebook; *retweets, favourites* on Twitter) as clicks enable supporters to contribute and connect with the community. The quotes below reflect these views:

"Everyone has busy lives, so even being able to share things or like things or talk about what's going on, it's all helping in little ways. So I guess that's a real big way that people can be involved..." (Programming Manager, Organisation A)

"They can feel like, well I didn't go to that event or I didn't donate to that appeal, but I share that amongst my network." (Appeals Coordinator, Organisation B)

As indicated in the first quote above, Organisation A's Programming Manager considered clicks are valuable to Organisation A supporters as they allow supporters to contribute to the social media based cause brand community when they are busy. Similarly, the second quote shows that Organisation B's Appeals Co-ordinator believed clicks enable supporters to contribute when they do not or cannot give in other ways. These findings extend Study One that highlights the organisational advantages of clicks and this study's earlier perspectives by suggesting that clicks *enable* supporters' contribution that is thus an underlying dimension of supporter value. However, these outcomes

contrast with Study One that proposed clicks dampen community strength because they limit practice diversity to only two practices (i.e. *Evangelising, Empathising*) by suggesting supporters generate value from clicks. Study Three will add to these insights by revealing supporters' perceptions of their propensities to click.

Other supporter value generated by clicks, social enhancement

Respondents in both organisations considered supporters generate value when they click from social enhancement that is looking good amongst peers. The following quotes reflect this view:

"Well I suppose all of them (clicks) show that they're engaged and that they're interested in this organisation, so it shows to their network where their interest lies. I think largely the value is that they feel like they can help spread your message so they're helping you, but also they show an aspect of their character that they would like people to see. Facebook has provided people with a way to be their best self, to show their best self, and so that's what I think of when I think of people sharing anything that we've said or showing that they're interested in what we've said. It's a way to show people that they're a caring person and that they want the best for our country, I suppose, in the bigger picture. They want equality for Indigenous people which you would hope everybody would want." (Marketing Co-ordinator, Organisation A)

.. "If you share it, you're making a statement and when you make that statement you know that your friends and your peers and work colleagues are going to see that and know that's part of your belief system." (Digital Marketing Lead, Organisation B)

In the first quote above, Organisation A's Marketing Co-ordinator considered that clicks enable Organisation A supporters to show their best selves and that they are caring individuals. Similarly, Organisation B's Digital Marketing Lead perceived Organisation B supporters make a statement about which they are when they click by sharing posts. These perspectives thus clarify Study One that found supporters' self-enhancement is uncertain. Indeed, the organisations perceived their supporters do generate value from self-enhancement by clicking in the social media based cause brand community. The views are also consistent with the assertion by Kaplan and Haenlin (2010) that all social networks are high in self-presentation. Furthermore, these contentions coincide with Malhotra and colleagues (2012, p. 64) who state that *retweets* by an organisation's followers (supporters) generate "cachet" for the follower (supporter). Moreover, the views align with Malhotra and colleagues (2013) who assert that supporters become self-appointed brand ambassadors when they share an organisation's message.

Supporter value generated from self-enhancement might also be associated with higher levels of esteem based social value (Holbrook, 1994, 2006). Indeed, supporters' social value linked experience preferences will be investigated in Study Three. Finally, these perspectives underscore the views identified earlier in this study that the organisations should strategically adapt their content in accordance with supporter value.

➤ Supporter value from comments

Organisation B's Digital Marketing Co-ordinator noted that Organisation B supporters tend to comment when they disagree with the organisation. However, the Organisation B respondent did not identify the type of value supporters create by their contrary comments. The quote below reflects this view:

"I'm less sure why people comment. I'm guessing it's because they want to tell us that we're wrong most of the time. It's people who see it and go if they like us they like us or share it. If they disagree with what we're saying that's when they comment." (Digital Marketing Co-ordinator, Organisation B)

This finding coincides with Study One that identified Organisation B's supporters most often employed *Informing* and that Organisation B supporters sometimes posted somewhat negative comments that might signify their passion for the cause. However, the view expressed by Organisation B's respondent in this study contrasts with Study One that found disagreeable supporters' comments are in the minority. Rather, the Organisation B respondent implies that negative comments are the only type of comments Organisation B receives.

(ii) Connection

Connection, the bond the supporter has with the social media based cause brand community emerged as the second dimension of *supporter value* as perceived by the organisations. Respondents from both organisations considered that supporters generate value from connecting to a cause community with which they identify as the following quotes indicate:

"I think there's a number of reasons (for supporters to join and participate in the community) and they include everything from that they very much identify with what we do and why we do it. I think they also have a very strong – there's that social justice element to it ..." (CEO, Organisation A)

"It's a statement about who they are. Those statements it seems to be on social media are quite important. They feel like they identify with Organisation B. " (Digital Communications Manager, Organisation B)

In the first quote above, Organisation A's CEO considered supporters generate value by connecting to a community with which they identify, that strongly focuses upon social justice. Similarly, the second quote shows that Organisation B's Digital Communications Manager perceived their supporters identify with the organisation that is closely connected with their identity. According to these respondents, it seems that supporters' membership of the respective social media based cause brand communities is linked to their social identity that include "the traits, characteristics and goals linked to a social role or social group that the person was, is, or may become a member of" (Oyserman, 2009, p. 251).

This finding aligns with Study One that found most supporter interactions occurred in response to organisational content about the core activities of the cause. It also aligns with studies (e.g. Algesheimer et al., 2005; Tsai et al., 2012; Marzocchi et al., 2013) that link supporters' identity with the brand community. Furthermore, the perspective suggests that supporters' identity-linked value emerges from a "consciousness of kind" and potentially a shared "sense of moral responsibility" that are two of the three markers of brand community identified by Muniz Jr. and O'Guinn (2001, p.13). However, rather than informed by "an explicitly commercial and competitive market place" as Muniz Jr. and O'Guinn, (2001, p. 14) described, the markers in this study are informed by a not-for-profit cause.

This view coincides with Morandin and colleagues (2013) who find that group membership in a brand community provides members deeper meaning via social relatedness, personal involvement with the organisation and the brand and psycho-social brand connections that allow members to "nurture and express a persona and inner self that is at once profoundly personal and social" (Morandin et al., 2013, p. 182). This perspective also extends Study One that found supporters most employed *Empathising* (Case One) and *Informing* (Case Two) in potential value creation by associating these practices with a supporter's social identity that emerges from supporters' participation in the community.

(iii) Wellbeing

Wellbeing was revealed as the third and final dimension of *supporter value*, perceived by the organisations. Following Seligman (2011), supporter wellbeing encompasses positive emotions, engagement, positive relationships, meaningfulness and accomplishment. The organisations perceived that supporters derive wellbeing from their contribution or connection to the social media based brand community. As indicated in the quotes below, both organisations considered their supporters generate wellbeing from participating in the cause community by contributing to social good:

"I do think that it can have that effect (generate supporter wellbeing). If people see something good happening and they've contributed to the organisation in some way, whether it's through volunteering or through - because I do see a few of our volunteers are quite active in liking and sharing our posts... so you do see people getting something out of it and being proud to support an organisation. ... it does give them a sense that they're helping do something good." (Marketing Co-ordinator, Organisation A)

"..you get to the result bit, like that's fun stuff ..and I think that definitely does create a sense of wellbeing and you can look at that and go, oh wow, I was involved in something that was able to sign an arms treaty. Now that's pretty cool." (Digital Marketing Lead, Organisation B)

Organisation A's Marketing Co-ordinator considered Organisation A's supporters generate wellbeing by contributing to "something good". Likewise, Organisation B's Digital Marketing Lead believed Organisation B supporters generate wellbeing from seeing the positive results of their contribution. These findings thus support the interpretation of value by Grönroos and Voima (2013) as the degree of becoming better/worse off experienced by the customer (supporter). The results also extend Study One by revealing other insights into supporters' wellbeing that were previously obscured.

Supporters' wellbeing leads to the wellbeing of others

"So ideally by creating wellbeing amongst our own special social media community in Australia, that wellbeing is actually leading to improvements in their lives and the wellbeing of others overseas."
(GROW Campaign Co-ordinator, Organisation B)

As indicated in the quote above, Organisation B's GROW Campaign Co-ordinator highlighted that Organisation B supporters generate wellbeing by helping to improve the wellbeing of others. This view demonstrates how social media can generate social good. Specifically, and following Seligman (2002), social good might occur as societal or collective wellbeing that results from the cumulative effects of supporters' individual wellbeing (Seligman, 2002) that is generated from supporters' participation in the social media based cause brand community. However, social good might also manifest in the wellbeing of others. This perspective thus suggests a new understanding of "social good" as wellbeing for others.

These results also extend Study One that showed the post topics that attract the most supporter engagement centre upon the core activities of each cause and the improvements to the lives of end recipients that demonstrates the power of these messages. The organisations' content strategies to facilitate supporter value thus appear strategically sound.

Collectively, these perspectives suggest supporters generate value from *three* (engagement, positive emotions and meaningfulness) of the *five* elements of wellbeing proposed by Seligman (2011). Supporters might also realise wellbeing from its two other elements (*positive relationships* and *accomplishments*) but these were not identified in this study.

This study did not reveal the organisations' perceptions of the type of value that emerges from wellbeing. However, this research proposes that *engagement* and *positive emotions* are common to both altruistic and social value (Holbrook, 1994, 2006) and *meaningfulness* is more associated with supporters' generation of altruistic value, following Baumeister and colleagues (2013). Table 6.9 below summarises the cross case analysis of the organisations' perceptions of *Supporter Value*, the first sub-theme of Value in this study.

Table 6.9: Cross Case Analysis, Organisational Perceptions of Value (Supporter Value)

Dimensions of supporter value	Organisation A	Organisation B
Contribution to social good*	Affecting change, clicks	Making a difference; clicks
Connection	Identity, clicks	Social enhancement, Identity, clicks, contrary comments
Wellbeing	Contribution, connection	Making a difference, social enhancement

(*Dominant theme) Table developed for this research.

6.3.2 Organisational value

Organisational Value is the second of the two value themes revealed in this study. The organisations perceived six key dimensions of organisational value from their participation in the social media based brand communities. These dimensions are brand awareness, fundraising, advocacy, community size, feedback and supporters' engagement. Indeed, it appeared that the first five of these dimensions stem from the sixth, supporters' engagement. The following findings and discussion that follow, examine each of these dimensions.

(i) Brand awareness

Respondents from both organisations considered the organisations derive value from the social media based cause brand community as it enables them to increase awareness of their cause brands. The quotes below indicate these opinions.

"It's a whole lot of people that we can contact with our messages, whether it's events that are coming up or promoting our appeals such as our end of financial year appeal. But also it's saying what we're doing in raising awareness of the low literacy rates." (Marketing co-ordinator, Organisation A)

"It's trying to surround people with your brand and your presence and your values. So when they want to donate or when they want to do something about poverty they think of you." (Digital Communications Manager, Organisation B)

In the first quote above, Organisation A's Marketing Co-ordinator believed Organisation A generates value from its message reach that is enhanced by the social media based cause brand community. Similarly, the second quote shows that Organisation B's Digital Communications Manager considered that organisational value is generated from the social media based brand community's ability to surround people with the Organisation B brand that is pivotal to ultimately securing support. These perspectives contrast with early brand community research (e.g. Muniz Jr. & O'Guinn, 2001; McAlexander et al., 2002; Algesheimer et al., 2005) that mainly focus upon organisational value as brand loyalty (see also Chapter Two). However, these views align with other more recent social media based brand studies that identify brand communities generate brand awareness as "buzz" (Adjei et al., 2012, p. 22) that is also a key motivation for organisational involvement (Tsimonis & Dimitraidis, 2014). They also coincide with other research (e.g. Kaplan & Haenlin, 2011; Kozinets et

al., 2010; Malhotra et al., 2012, 2013;) that focuses on social media's unique and powerful ability to spread and amplify messages as electronic word of mouth.

These organisational perceptions are consistent with Study One that found the most popular organisational posts centre upon the activities of the cause. They also align with Study One's suggestion that all value enacting practices employed by participants in interactions in a social media based cause brand community increase brand awareness because supporters become "brand missionaries" (McAlexander et al., 2002, p. 51). Furthermore, these findings extend this study's earlier results that suggested supporters derive value from sharing posts and that the organisations employ strategies to entice this type of engagement. These results are consistent with other studies that cite brand awareness as one component of brand equity (e.g. Aaker, 1996; Keller, 2001; Keller & Lehmann, 2006) and a source of organisational value in an organisationally sponsored brand community (Hede & Kellett, 2012). Therefore this study proposes that increased brand awareness is also positive for the organisations' brand equity.

(ii) Fundraising

Respondents from both organisations considered the social media based cause brand communities support their efforts to raise funds that are critical to their ongoing work. The following quotes evidence these views:

"We get donations from them (supporters) so that allows us to do our work. That financial support is absolutely critical." (CEO, Organisation A)

"It's about raising donations for certain appeals and getting leads in through the door... that's the sole purpose of this community." (Digital Marketing Lead, Organisation B)

In the first quote above, Organisation A's CEO expressed how donations from supporters of the social media based brand community permit Organisation A to do its work, emphasising the critical importance of such financial support. In the second quote, Organisation B's Digital Marketing Lead was more strident regarding fundraising as the key reason for the Organisation B social media based brand community. However, these views contrast with those identified earlier in this study that revealed Organisation A does not specify fundraising as a specific goal. Furthermore, although Organisation B appeared more focused on fundraising than Organisation A, Study One found few posts in either social media based brand community directly related to fundraising and did not evidence any use of the fundraising relevant *Transactional Collaboration* practices of *Delivering* and *Charging*.

Study One identified that direct fundraising requests might be largely shunned in a social media based cause brand community due to its characteristic social nature that frowns upon direct selling. It also noted that organisations' fundraising activities were stymied by the prohibition of direct fundraising applications on the social media platforms. Thus it appears that the organisations derive value from fundraising as an *indirect* outcome of their social media based cause brand communities. This proposition aligns with the recent research by Sutherland (2014) that indicates online giving and an organisation's website are the two methods employed by charities that most encourage people to give. The social media based cause brand community is thus a conduit to fundraising. Therefore, the organisations might strengthen their strategic focus by ensuring they are leveraging their brand communities for fundraising (e.g. providing links to their websites' donation pages) to generate more of this type of organisational value.

(iii) Brand advocacy

Both organisations advised that the social media based cause brand communities deliver organisational value from brand advocacy. The following quotes evidence this perspective:

"... every time they share something they're basically doing our marketing for us for free..." (Director, Organisation A)

"...it (the community) is used a lot for rally cries and campaigning work ... I think that's a really good way to get people engaged because it's the kind of soft friendly ask that they want to be able to get them involved in something like that ..." (Appeals Co-ordinator, Organisation B)

As evidenced in the quote above, Organisation A's Director considered that its supporters become part of the Organisation A marketing team when they actively contribute (e.g. by sharing a post) that is valuable to Organisation A as it extends its marketing resources. Similarly, the second quote shows that Organisation B's Appeals Co-ordinator highlighted the social media based cause brand community's usefulness in gathering support for campaigns that is valuable to Organisation B as it supplements its resources for advocacy. These perceptions align with earlier cited studies that indicate brand communities deliver marketing efficiencies (Fournier & Lee, 2009) via brand advocacy (Keller, 2007). However, the organisational value that emerges from supporters' advocacy via *shares* appears limited since Study One indicated that supporters' *shares* and *comments*, the visible vehicles for brand advocacy, are considerably fewer than *Likes*.

Study One also showed that Organisation A supporters initiate only 16 per cent of their posts but Organisation B supporters initiate 40 per cent. This study thus proposes that when supporters initiate posts about the cause they lead engagement and act as brand advocates. Therefore the

organisations appeared to recognise the organisational value of brand advocacy but their strategies to optimise this value are not yet fully realised. This study thus suggests that a strategic focus by both organisations to encourage supporters to lead engagement and to share posts will deliver greater organisational value from brand advocacy.

(iv) Community size

Respondents from both organisations believed that a large social media based cause brand community delivers organisational value. The following quotes indicate this view.

“We’re trying to build our communities as much as possible because we want to build awareness and this is one of the ways that we can do it without spending money, which when you’re a charity you’re always watching your budget. We’re always trying to ... be bigger..” (Marketing Co-ordinator, Organisation A)

“.. being able to grow the number of supporters we have on Facebook, grow the number of followers we have on Twitter. Make sure that they’re all interested in what we’re saying and they all feel good about us ... so when we do get into an appeal we can deliver on people donating money.” (Digital Communications Co-ordinator, Organisation B)

Organisation A’s Marketing Co-ordinator considered community growth is valuable to Organisation A as it enabled Organisation A to cost efficiently build awareness of its cause. Similarly, Organisation B’s Digital Communications Co-ordinator regarded building a community of engaged supporters is valuable to Organisation B as it enables the organisation to more easily secure donations. These findings thus extend earlier cited research (e.g. Scarpi, 2010) that shows large communities deliver brand loyalty via supporters’ affect toward the brand.

(v) Feedback

Respondents in both organisations expressed the view that the organisations derive value from supporter feedback, although this appeared less frequent for Organisation A. The following quotes indicate these viewpoints.

“We’ll occasionally ask questions which sometimes get a response but it really depends.” (Marketing Co-ordinator Organisation A)

“.. essentially it (the community) is a key way for us to speak to our community, get feedback but also engage them in really meaningful ways to help tackle poverty..” (GROW Campaign Co-ordinator, Organisation B)

Organisation A’s Marketing Co-ordinator advised that Organisation A occasionally asks for and receives input from the social media based cause brand community. In contrast, Organisation B’s GROW Campaign Co-ordinator more emphatically identified that the brand community is valuable as it enables Organisation B to communicate with its supporters, obtain feedback and engage

supporters in tackling poverty. The respondents' perspectives coincide with Study One that found supporters' interactions generate reciprocal value creation (Grönroos, 2012) that is organisational value. The views also expand this study's earlier findings that all visible supporter engagement is feedback that can guide the organisations' content strategies to improve supporters' brand community experience.

(vi) Supporter engagement

Supporter engagement is the final dimension of organisational value revealed in this study. Indeed, respondents in both organisations identified supporter engagement generated organisational value as indicated in the quotes below:

"...we can share the news of what we're doing as an organisation. We also look to that audience (the community) to support us when we have particular fundraising events or activities that are happening out there ... we're just beginning to realise that we can harness part of that energy." (CEO, Organisation A)

"(the community) is about regeneration ...trying to get people who are new to the organisation so that we can try and recruit them ..whether it's as a volunteer or as a person who gives a gift every now and then to an appeal or every few months or someone who gives monthly to our regular giving program" (Appeals Co-ordinator, Organisation B)

Organisation A's CEO considered that Organisation A derives value from the social media based cause brand community as it enables Organisation A to share news of its activities and harness support for events and other activities. By comparison, Organisation B's Appeals Co-ordinator focused upon the value Organisation B derives from replenishing its supporter base and acquiring new supporters who can then be recruited to volunteer or donate.

Organisational value from a social media based cause brand community

Collectively, these perceptions extend Study One by highlighting six types of organisational value that might result in these social media based cause brand communities. It appeared that the first five of these dimensions stem from the sixth, supporters' engagement.

Figure 6A below thus depicts the cycle of organisational value in these social media based cause brand communities and indicates that the six types of organisational value emerges after the organisations' initial engagement in the communities, that is when they provide value creating resources that are then harnessed by supporters in direct (i.e. in *Value Co-creation*) and indirect value creating interactions (i.e. in *Independent Value Creation*, *Independent Social Value Co-creation*). Indeed, it appears that organisational value enables each organisation to continue its resource provision and improve its service of hosting the social media based brand community.

Therefore, the organisation value identified in this study appears to justify the organisations' investment of money, effort and time in their social media based cause brand communities.

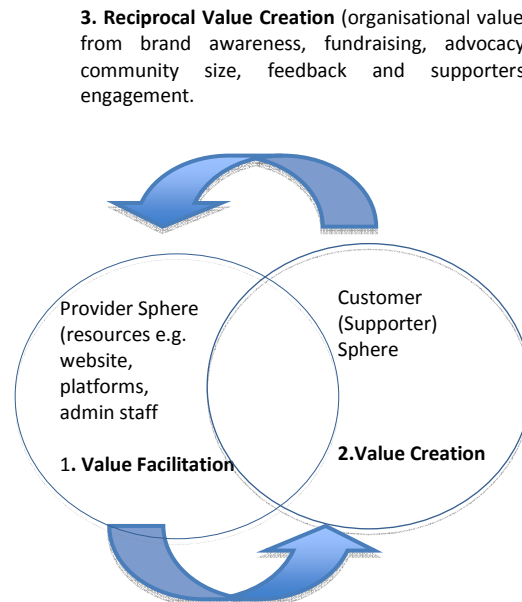


Figure 6A: The cycle of organisational value in a social media based cause brand community (following Grönroos & Voima, 2013; Grönroos, 2012).

Goals and organisational value

The organisations cited all types of organisational value except for *community size* and *feedback* as organisational goals. Therefore, the organisations might set objectives and strategies for all types of organisational value to strengthen their overall strategies to facilitate supporter value. Table 6.10 below summarise the cross-case analysis of the organisations' perceptions of organisational value and its proposed antecedent strategy and supporter value as identified in this study.

Table 6.10: Cross-case analysis, value (organisational value)

Organisational Strategy	Supporter Value	Organisational Value
Intent (<i>Performance and Design</i>) Execution (<i>Enticing and optimising engagement, applying engagement learnings</i>)	Contribution Connection Wellbeing	Brand awareness, fundraising, advocacy, community size benefits, feedback, supporters' engagement, and increased organisational resources.

Table developed for this research.

Organisational and supporter engagement and value creation

The organisations' perceptions of supporter and organisational value revealed in this study extend Study One that identified both organisational and supporters are engagement are critical for value

creation. As a summary of these concepts, Figure 6B below depicts the *Engagement in Value Creation* matrix that describes four different value creation outcomes that stem from various combinations of organisational and supporter engagement (OE, SE). For example, when both OE and SE are high, it is likely that the organisation's resources and processes are appropriate and merged by the supporter in *Value Co-creation* (shaded quadrant). The bottom right quadrant indicates a high OE high but low SE that signifies potentially inappropriate resources and processes for *Value Co-creation* that results in no direct supporter interaction (*Value Facilitation*) or an indirect supporter interaction (*Independent Value Creation*) where the supporter indirectly interacts with the organisation. The bottom left quadrant depicts a low SE and OE and inappropriate organisational resources and processes for value creation and thus no direct supporter interaction and only *Value Facilitation*. A low OE but high SE suggests supporters harness organisational resources and processes in *indirect* interactions with the organisation but direct interactions with other supporters (i.e. *Independent Social Value Co-creation* and *Independent Value Creation*).

The matrix also identifies that organisational value is most likely to emerge when OE and SE are highest and organisational and resources are most appropriate in *Value Co-creation* organisational value is thus derived from supporter value as per Achrol & Kotler (2012); Grönroos, (2008); Kotler, (1972), Lusch & Vargo, (2006); Vargo & Lusch, (2004, 2008a, 2008b, 2011, 2012).

The Engagement in Value Creation Matrix might assist organisations to identify their strategic focus. For example, Study One indicated most interactions in these social media based cause brand communities are in *Value Co-creation* where organisational value is also anticipated to be highest. However, the organisations might also generate value from *Independent Social Value Co-creation* and *Independent Value Creation* (top left quadrant) and thus can strategise to increase their engagement and facilitate supporters' value creating interactions with each other. This proposition coincides with the findings of this study and Study One that found the organisations do not employ strong strategies to boost collective value creation (i.e. value creation amongst supporters in *Independent Social Value Co-creation*) that indicates a strategic opportunity.

FSupporter Engagement (High)	
Independent Social Value Co-creation (supporter) Independent Value Creation (supporter) Organisational resources and processes harnessed by supporters in indirect interactions. OV MEDIUM Organisational Engagement (Low)	Value Co-Creation Indicates appropriate organisational resources and processes merged with supporters' resources and processes OV HIGHEST Organisational Engagement (High)
Value Facilitation (organisation) Inappropriate resources and processes for value creation. No supporter interaction. OV NIL-LOW	Value Facilitation (organisation) Independent Value Creation (supporter) Potentially inappropriate resources and processes for Value Co-creation OV LOW
Supporter Engagement (Low)	

Figure 6B: Engagement in value creation in a social media based cause brand community.

6.4 Key findings (Study Two)

In exploring how value is created in a social media based cause brand community, this study investigated the strategies cause organisations employ to facilitate value in this context and the organisations' perceptions of supporter and organisational value. This study revealed the organisations' strategies are focused upon their *strategic intent* (e.g. their performance aspirations, success indicators, planning and integration) and their *strategic execution* that involved enticing and optimising supporters' engagement and applying engagement learnings. The organisations perceived that supporters generate value in several ways by participating in the social media cause based brand communities and that the organisations also derive value.

Strategic intent

The organisations considered the social media based cause brand communities enabled them to connect with target audiences, customise messages and facilitate donations that are critical to fulfilling their service missions. However, fundraising was not an implicit brand community goal for both organisations since Organisation A regarded donations as more a consequence of its brand community whereas Organisation B considered it as a primary goal. Nonetheless, the organisations commonly perceived supporter engagement was a positive outcome of the brand communities. Strategically, the organisations integrate the brand communities into their business and marketing

plans that includes all campaigns and events (Organisation A) and offline and online marketing activity (Organisation B).

Strategic execution

The organisations employed different strategies to grow their communities since Organisation A relied only upon organic (unpaid) growth and Organisation B used both organic and inorganic (paid) measures. Even so, the financial impracticalities of inorganic measures for a large brand community was apparent to Organisation B who considered organic growth from using good content was more viable in the long term.

Despite preferring more supporter driven brand communities, the organisations' strategies focused upon driving engagement between the organisations and their supporters to ensure supporters were focused upon the tasks that mattered to the organisation. This result thus supported Study One's finding that direct value co-creating interactions between the organisations and supporters predominated. The organisations consequently considered their supporters were weakly tied but did not appear to strategise to strengthen bonds between supporters.

To entice supporter engagement, the organisations focused closely upon providing well-timed supporter-centric content, requested supporters to undertake specific tasks and strategised to achieve deeper engagement by holding events (Organisation A) and webinars (Organisation B). The organisations did not employ Badging as a strategy to intensify supporter engagement since it was viewed as costly and that supporters do not seek social recognition of their support (Organisation A) and Badging is transient (Organisation B). This finding thus added further insights to participants' non-use of Badging that was identified in Study One. Finally, the organisations evaluated their strategies to guide their future plans.

Both organisations strategised to elicit supporters' comments rather than clicks, as they considered comments represented supporters' deeper engagement. Nevertheless, the organisations viewed clicks as valuable as they enabled supporters to connect with the brand community (Organisation A) and provided feedback that guided future content (Organisation B). Shares were considered as the most valuable type of click as they spread the brand's messages (Organisation A) but the type of click desired was also considered campaign dependent (Organisation B). This finding echoed Study One's result that indicated Organisation A most employed the practice of *Evangelising* to facilitate value. Accordingly, the organisations sought to implement strategies that evoked an emotional response to entice shares and comments.

Both organisations devoted dedicated resources (e.g. staff, time, budget) to administering their brand communities and monitored brand community activity via email alerts (Organisation A) or via software (Organisation B). Neither organisation provided behavioural guidelines on their brand communities' platforms because the organisations considered such guidelines were unwarranted due to the cause nature and social media context of the brand community. However, both organisations had a problematic incident protocol that was understood by all staff. This result added further insights to Study One that found the organisations did not apply Governing. Both organisations also considered they received limited feedback from their supporters that could be harnessed to improve their supporters' experiences in the brand community.

Perceptions of value

The organisations perceived that their supporters generate value from *contribution*, *connection* and *wellbeing* associated with participating in the social media based cause brand communities and that the organisations themselves derive value in six ways that increase their organisational resources. These were brand awareness, fundraising, brand advocacy, community size, and feedback and supporter engagement.

6.5 Conclusion

This chapter presented the findings and discussion of Study Two that used in-depth interviews to investigate the strategies two cause organisations employ to facilitate supporter value in their social media based brand communities. Specifically, it investigated the organisations strategies (6.2) to facilitate value that included their strategic intent (6.2.1) and strategic execution (6.2.2). This chapter also investigated the organisations' perceptions of both organisational and supporter value (6.3). Hence, Study Two enabled deeper exploration of some themes (e.g. different types of value creating interactions, participants' use of posts and practices) that were identified in Study One and several key insights into how the organisations facilitate value in a social media based cause brand community were revealed.

To complete this research program, the focus now shifts to supporters. Chapter Seven following, therefore presents the findings and discussion of the final study that investigated supporters' perceptions of value creation in a social media based brand community, their preferred value linked experiences, wellbeing and implications.

7. Study Three

“Know thy customer” – Edelman (2013)

7.1 Introduction

The previous chapters have presented the findings and discussion of Study One (Chapters Four and Five) that provided an overview by identifying the key themes of value creation in a social media based cause brand community. Harnessing these themes, Study Two (Chapter Six) focused upon the organisations’ perceptions, investigating more deeply their strategies to facilitate value and their views of organisational and supporter value.

This chapter reports the findings and discussion of Study Three, the final study in this research program that focuses upon supporters. The purpose of Study Three was to explore supporters’ perceptions of their direct and indirect value creating interactions that had been identified in Study One. Accordingly, this study investigated supporters’ perceptions of how they create and co-create value by examining the use of five value enacting practices that had been identified in Study One as supporters’ most employed practices. The organisations’ perceptions of the types of supporter value identified in Study Two were also further explored with supporters in Study Three as their preferred value linked experiences. Since value is relative and personal to each supporter and can only be identified directly with them, Study Three thus extended Studies One and Two by seeking to identify supporters’ perceptions of their preferred value linked experiences. Finally, Study Three also explored supporters’ perceptions of wellbeing to extend Study Two that revealed the organisations’ perceptions of supporter wellbeing. Study Three therefore employed the quantitative method of online survey to answer the following research questions:

RQ 3: What are supporters’ perceptions of value creation in a social media based cause brand community?

RQ3a: What are the preferred, value-linked experiences of supporters and their implications for value creation in a social media based cause brand community?

RQ3b: What is the nature of supporters’ wellbeing and its implications for value creation in a social media based cause brand community?

As described in Chapter Three (Methodology), a national, online survey was developed containing six questions and a total of 54 items to answer research questions 3, 3b and 3c. (See Appendix I for survey). Accordingly, Study Three triangulates and develops the results from the earlier studies in this research.

7.2 Participants

A total sample of 89 adults aged 18 years and over was drawn from the online communities of each organisation. Sample sizes for each organisation were relatively similar (i.e. Organisation A, N=40; Organisation B, N=49) that also satisfied the assumption of comparative sample sizes, necessary for analysis of means (Hair, Anderson, Tatham & Black, 1998). The frequency of respondents' contribution to the communities was revealed in the survey.

Respondents in both samples were predominantly female (Organisation A, 85%; Organisation B 81.6%). This is not surprising considering extant research indicates that a greater proportion of females than males use social networking sites daily (i.e. 55% to 45%) (Sensis, 2015), women are more likely to use Facebook than men (Pew Research Center, 2015), are more generous (Why the fairer sex is more charitable, 2013) and volunteer more (i.e. 34% men to 38% female) (Australian Bureau of Statistics, 2010).

The modal age group was slightly older for Organisation A respondents at 46-55 years compared with Organisation B respondents at 36-45 years. Indeed, almost two thirds (62.5%) of Organisation A respondents were aged between 36-55 years whereas this age group represented just over half (53.3%) of Organisation B respondents. These samples were thus slightly older than the most common age groups provided in the initial Facebook (2013) profiles that might have been due to changing demographics that occurred in the brand communities over the course of the research program. However, the demographics of these samples align with the Waggener Edstrom Worldwide and Georgetown University (2013) study that identified half of the respondents in their largest supporter category (the "Mainstreeters") were aged 45 or over. Respondents aged 26-35 years were the next most represented for Organisation A (17.5%) in this study, whereas the next largest age group for Organisation B respondents was 46-55 years.

Respondents were well educated with the majority (92%, Organisation A; 81.6% Organisation B) holding tertiary qualifications. Indeed more than half (58%) of Organisation A respondents and almost half (46.9%) of Organisation B respondents held a tertiary postgraduate degree. The greatest proportion of respondents in each sample resided in the state in which the cause organisations were headquartered (i.e. New South Wales, Organisation A; Victoria, Organisation B). Almost two-thirds

(67%) of Organisation A respondents and three-quarters (73.5%) of Organisation B respondents were drawn from Queensland, New South Wales and Victoria.

Overall, the sample respondents appeared typical of individuals in the “Socially Aware” values segment (Roy Morgan, 2015) who are community minded, have a strong sense of social responsibility and convince others of their opinions. The “Socially Aware” segment accounts for 16 per cent of the Australian population (Roy Morgan, 2015). Table 7.1 below provides a summary of the respondent characteristics in this sample.

Table 7.1 Sample characteristics of respondents

		Organisation A		Organisation B	
	N=89	N=40		N=49	
		Total	%	Total	%
Gender	Male	6	15.0	9	18.4
	Female	34	85.0	40	81.6
Age	18-25	1	2.5	6	12.2
	26-35	7	17.5	5	10.2
	36-45	12	30.0	17	34.7
	46-55	13	32.5	14	28.6
	56-65	6	15.0	2	4.1
	Above 65 years	1	2.5	5	10.2
Education	Vocational Qualification	1	2.5	4	8.2
	Year 12 (VCE/HSC) or less	2	5.0	2	4.1
	Tertiary Undergraduate degree	16	40.0	17	34.7
	Tertiary Postgraduate degree	21	52.5	23	46.9
	Did not advise			3	6.1
Residence	Queensland	9	22.5	10	20.4
	New South Wales	12	30.0	10	20.4
	Australian Capital Territory	4	10.0	2	4.1
	Victoria	6	15.0	16	32.7
	Tasmania	0	0	1	2.0
	South Australia	2	5.0	2	4.1
	Western Australia	4	10.0	7	14.3
	Northern Territory	3	7.5	0	0
	Other				
	New Zealand			1	2.0

Table developed for this research.

7.3 Reliability and validity analyses

7.3.1 Scales

As described in Chapter Three (Methodology) this study used three different scales to measure the type of value creation, supporters’ preferred value-linked experience and wellbeing. Accordingly, each scale used in the survey was tested for internal reliability to indicate whether its indicators adequately captured the constructs of interest. Each scale returned a Cronbach’s Alpha of greater than 0.7 (Bagozzi & Yi, 1988) and thus satisfied the theoretical threshold for internal reliability. Table

7.2 below provides a summary of the Cronbach's Alpha tests for internal reliability conducted in this study.

Table 7.2: Reliability of measures

Scale	Type of Value Creation Interaction	Value	Wellbeing
Cronbach's Alpha	0.788	0.803	0.861
N of items	15	16	13

Table developed for this research.

7.3.2 Descriptive statistics and independent samples *t*-tests

The data was examined using descriptive statistics that employed measures of central tendency (e.g. mean) and measures of variability (e.g. standard deviation) to summarise the data and identify patterns for each organisation for the five dependent variables that were (i) supporters' type of value creating interaction, (ii) practices, (iii) clicks and comments (iv) supporters' preferred value-linked experiences and (v) wellbeing. (See Appendix L, Tables L1-J12 for these descriptive statistics).

Independent samples *t*-tests were then conducted to identify any statistically significant differences between the means in the two unrelated supporter groups (i.e. Organisation A supporters, Organisation B supporters) that were the independent variables for the five dependent variables (i.e. type of value creating interaction, practice, clicks and comments, supporters' preferred value-linked experience and wellbeing. Since the two organisations contrasted in their size, purpose, demographics and organisational jurisdiction, the independent samples *t*-tests were therefore employed to understand whether there is a significant difference between the two groups of supporters based on the dependent variables. This analysis thus enabled deeper insights into how supporters create value in a social media based cause brand community and the nature of supporters' preferred value-linked experiences in this context.

As independent samples *t*-tests assume a normal distribution, skewness and kurtosis tests for normal distributions were conducted simultaneously with the generation of descriptive statistics. Skewness measures the degree and direction of asymmetry and kurtosis measures the flatness of a distribution compared to a normal distribution (Hair et al., 1998). All skewness and kurtosis measures were within + or – 1.96, a commonly used critical value (Hair et al., 1998) for assessing normality. The data thus met the tests for assumptions of normality and no data transformation remedies were required. As independent samples *t*-tests also assume homogeneity of variances, this was tested using the Levene's test at the same time as running the *t*-test. (See Appendix M, Tables M1-12 for independent samples *t*-tests).

7.4 Data preparation and preliminary analysis

Analysis was conducted using SPSS 22.0. Missing data was low. Three Organisation B respondents did not advise their education in the demographic question and one Organisation A supporter did not respond to the *Independent Value Creation, Evangelising* question. Since Malhotra and colleagues (2008) assert that missing data is only problematic if it accounts for more than ten per cent of the data, the few instances of missing data were acceptable in this study. To prepare for analysis, a number of composite variables were made for each of the five dependent variables.

Type of value creating interactions

For each supporter group (i.e. Organisation A supporters, Organisation B supporters), all scores for the measures of *Value Co-creation*, *Independent Value Creation* and *Independent Social Value Co-creation* were summated into three new variables (i.e. “All VCC”, “All IVC”, “All ISVC”). Specifically, for *Value Co-creation*, ten items were summated to create an “All VCC” variable. Similarly, for *Independent Social Value Co-creation* ten items were summated to create an “All ISVC” variable. Both the “All VCC” and the “All ISVC” variables contained all respondents’ scores for each of the five practices investigated in this study, for both a post and click that resulted in a total of ten items for each variable. For *Independent Value Creation*, all scores for the five practice items were summated to one variable and since these questions investigated supporters’ *reflections* about the use of the five particular practices only, the resultant composite variable accordingly contained five items.

Practices

As noted in Chapter Three (Methodology), supporters’ use of five practices (*Evangelising*, *Empathising*, *Informing*, *Documenting* and *Commoditising*) in value creating interactions was investigated. These practices were explored as they were identified as the most frequently used by supporters in Study One.

Composite variables were made for each supporter group for each of the five *practices* investigated by summating all click, comment or reflection scores for each type of value creation investigated in the survey. For example the resulting “All EVG” variable is the sum of all *Evangelising comment* and *click* scores in *Value Co-creation* and *Independent Social Value Co-creation* and supporters’ reflections of *Evangelising* in *Independent Value Creation*. Thus, each “all practice” variable (i.e. “All Evangelising”, “All Empathising” (“ALL EMP”), “All Documenting” (“All DOC”), “All Informing” (“All INF”) and “All Commoditising” (“All COMM”) summarised five items.

Clicks and comments

For each supporter group, scores for each type of *value creating interaction, practice* and *click* (e.g. Value Co-creation, Evangelising by click; Independent Social Value Co-creation, Evangelising by click, Value Co-creation, Empathising by click etc.) were summated that resulted in a composite variable “All Clicks” containing ten items.

Similarly, scores for each type of value creating interaction, practice and comment (e.g. Value Co-creation, Evangelising by comment; Independent Social Value Co-creation, Evangelising by comment, Value Co-creation, Empathising by comment etc.) were summated to create an “All Comments” variable. The “All Comments” variable thus contained ten items.

Value-linked experience preferences

Eight of the sixteen value items that explored supporters’ preferred value-linked experiences were reversed since they had been asked backward to avoid acquiescence bias and to increase validity. For each supporter group, all results for each value type (i.e. “Altruistic”, “Hedonic”, “Economic” and “Social”) were then summed to form a composite variable for each value type.

Wellbeing

Eight of the thirteen items that measured wellbeing were reversed as they had also been asked backwards to avoid acquiescence bias and to increase validity (Podsakoff et al., 2003). Subsequently, five composite variables for each supporter group were made following Seligman’s (2011) P.E.R.M.A. (i.e. Positive Emotions, Engagement, Positive Relationships, Meaning and Accomplishment) of the wellbeing items to explore these components of wellbeing. *Positive Emotions* thus contained one item, *Engagement* two items, *Positive Relationships*, four items, *Meaning*, four items and *Accomplishment*, two items. To enable comparison of wellbeing between supporter groups, these wellbeing components were in turn summated to one “All wellbeing” variable for each supporter group.

7.5 Results

The following results for these analyses are presented and discussed by dependent variable. As described, these are the type of value creating interaction (7.5.1); practice (7.5.2); clicks and comments (7.5.3), preferred value-linked experiences (7.5.4) and wellbeing (7.5.5).

7.5.1 Type of value creating interaction

This study investigated the frequency of supporters' interactions with the organisation via a post or click as *Value Co-creation*, their interactions with other supporters as *Independent Social Value Co-creation* and their reflections of past post or click interactions with supporters or the organisation as *Independent Value Creation*, since Grönroos and Voima (2013) assert supporters can create value independently by reflecting on their past, present and future activities. The investigation revealed several insights.

Descriptive Statistics

Supporters identified that they participated in direct value co-creating interactions (i.e. *Value Co-creation*) more frequently with the organisations than with other supporters (i.e. *Independent Social Value Co-creation*) that supported the findings in Study One. Supporters also reported that they created value independently by reflecting on their posts or comments (i.e. *Independent Value Creation*) more frequently than in direct value co-creating interactions with other supporters (i.e. *Independent Social Value Co-creation*). Indeed, *Independent Value Creation* was the most frequent type of value creation for Organisation B supporters that might indicate their deep engagement with the Organisation B cause that was suggested in Study One. It could also suggest that these supporters are more concerned with self-enhancement and self-presentation (Kaplan & Haenlein, 2011). This result also extends Study One that could not identify invisible value creating practices such as reflection.

Specifically, the descriptive statistics identified that Organisation A supporters indicated they respond to the organisation in *Value Co-creation* ($M=3.39$, $SD=1.14$) on average more frequently than reflecting on their posts in *Independent Value Creation* ($M=3.28$, $SD=1.31$) and interacting with other supporters in *Independent Social Value Co-creation* ($M=2.72$, $SD=1.42$). Organisation B supporters reported they reflect on their responses in *Independent Value Creation* ($M=3.03$, $SD=1.36$) more frequently than responding to the organisation in *Value Co-creation* ($M=2.78$, $SD=0.85$) or to other supporters in *Independent Social Value Co-creation* ($M=2.25$, $SD=1.09$).

The mean scores for respondents in both organisations were still relatively low. Since Study One indicated the organisations drove their supporters' engagement and Study Two showed supporter engagement was integral to the organisations' strategies for their social media based brand communities, these results suggest that continued organisational focus is required to increase the frequency of supporters' engagement. This result also highlights the importance of interesting organisational content that will engage supporters (Adjei et al., 2012; Berger & Milkman, 2012;

Kaplan & Haenlein, 2010, 2011; Malhotra et al., 2012, 2013; Waggener Edstrom Worldwide & Georgetown University, 2013) that might improve the frequency of supporters' direct value co-creating interactions with the organisation.

Independent samples t-test

In comparing the mean frequencies of Organisation A and B supporters for type of value creation, the independent samples *t*-tests showed there is a significant difference in the scores for Organisation A supporters ($M=3.38$, $SD=1.13$) and Organisation B supporters ($M=2.78$, $SD=0.86$) for *Value Co-creation* $t(87) = 2.85$, $p= 0.005$; $d=0.60$. The effect size for this analysis ($d=0.60$) was found to exceed Cohen's (1988) convention for a moderate effect ($d=0.50$). Since *Value Co-creation* results from the direct interaction of supporter with an organisation, this result suggests that Organisation A supporters might be keener to collaborate with Organisation A than Organisation B supporters with Organisation B because they interact with Organisation A on average more frequently than Organisation B supporters with Organisation B. This finding might be explained by Organisation A's smaller community size and the positive, warm and courteous community ambience that was identified in Study One, that could be more conducive to supporters' engagement with the organisation.

The independent samples *t*-test however, revealed no significant differences between Organisation A and Organisation B supporters in the mean frequencies for both *Independent Social Value Co-creation* that indicates supporters' interactions with other supporters, and in *Independent Value Creation*, their reflections of past posts or clicks interactions with other supporters or the organisation. Specifically, no significant difference was revealed in the scores for Organisation A supporters ($M=2.72$, $SD=1.42$) and Organisation B supporters ($M=2.25$, $SD=1.09$) for *Independent Social Value Co-creation* $t(87)=1.78$, $p=0.079$; $d=0.37$. Furthermore, the effect size for this analysis ($d=0.37$) was found to exceed Cohen's (1988) convention for a small effect ($d=0.20$). No significant differences were identified in the scores for Organisation A supporters ($M=3.28$, $SD=1.31$) and Organisation B supporters ($M=3.03$, $SD=1.36$) for *Independent Value Creation* $t(84)=0.87$, $p=0.39$; $d=0.19$). The Cohen's effect size value ($d=0.19$) suggested low practical significance.

These results suggest that supporters of both organisations interact with each other in *Independent Social Value Co-creation* and reflect on their responses to posts of other supporters or the organisation in *Independent Value Creation*, at a similar frequency. This low rate of value creating interactions amongst supporters in *Independent Social Value Co-creation* could be due to the social media based communities being organisation-sponsored rather than member-initiated (Porter 2004;

Mangold & Faulds, 2009; Gummerus et al., 2102) as suggested in Study Two, that could dampen engagement between supporters because supporters regard the communities as belonging to the organisation rather than to the supporters. Nevertheless, as Study Two indicated that both organisations desire more supporter driven communities this study's results echo Study Two's suggestion for ongoing organisational focus upon strategies to entice between-supporter engagement. See Appendix L (Tables L1, L2) and Appendix M (Table M1) for group statistics describing the mean frequencies of supporters' *type of value creating interaction* and Appendix M (Table M2) for the results for the independent samples *t*-test for this dependent variable.

7.5.2 Practices

This study then investigated supporters' use of five practices (i.e. *Evangelising, Informing, Documenting, Empathising and Commoditising*) that were selected because they were identified in Study One as those most used by supporters. Several findings emerged from this examination.

Descriptive statistics

Of the five practices explored, supporters indicated that they most frequently employed *Evangelising* that spreads the brand's good news and *Empathising* that lends moral support in their value creating interactions. The descriptive statistics showed that Organisation A supporters reported they most frequently used on average, *Evangelising* ($M=3.43$, $SD=1.11$) then *Empathising* ($M=3.41$, $SD=1.26$), *Informing* ($M=3.27$, $SD=1.30$), *Documenting* ($M=3.12$, $SD=1.34$) and *Commoditising* ($M=2.24$, $SD=1.18$). In contrast, Organisation B supporters most frequently used on average, *Empathising* ($M=2.98$, $SD=1.01$), *Evangelising* ($M=2.94$, $SD=1.00$), *Informing* ($M=2.74$, $SD=0.99$), *Documenting* ($M=2.54$, $SD=0.99$) and *Commoditising* ($M=1.25$, $SD=0.74$).

Although the respective means varied between the two groups of supporters, *Informing, Documenting* and *Commoditising* were ranked in both groups as their third, fourth and fifth most frequently used practices on average. Supporters' less frequent use of *Commoditising* the practice of making suggestions to improve the bonds in the community, aligns with Study Two that revealed the organisations considered they did not receive much supporter feedback that they could use to improve supporters' brand community experiences.

Supporters' self-reported use of *Evangelising* and *Empathising* suggests their eagerness to increase awareness and support of their causes amongst their networks. The result also highlights the positivity of these communities that Study One identified was particularly prominent in the Organisation A community. These results aligned with Study One for Organisation A supporters but varied slightly for Organisation B supporters who in Study One indicated *Informing* as their most

frequently employed practice. Organisation B supporters in this study reported *Informing* as their third most frequently used practice. This difference might be attributed to the dynamic brand community environment and the consequent evolution of supporters' use of practices.

Independent samples t-test

In comparing the mean frequencies of practice scores of Organisation A and Organisation B supporters, the independent samples *t*-test revealed four significant results of supporters' use of *Evangelising*, *Informing*, *Documenting* and *Commoditising*.

Evangelising

There was a significant difference in the scores for Organisation A supporters ($M=3.43$, $SD=1.11$) and Organisation B supporters ($M=2.94$, $SD=1.00$) for *Evangelising* $t(86) = 2.16$, $p= 0.034$; $d=0.46$. The effect size of this analysis ($d=0.46$) was found to approximate Cohen's (1988) convention for a *moderate* effect ($d=0.50$).

This result suggests that Organisation A supporters more frequently employ *Evangelising* than Organisation B supporters. While this finding again reflects the positivity of Organisation A supporters by their willingness to spread the brand's good news, the result does not support Study One that indicated Organisation A supporters most employed *Empathising* and that Organisation B supporters employed marginally more *Evangelising* than Organisation A supporters. However, Study One's netnographic data collection and this study's online survey were undertaken approximately one year apart, and both represent supporters' activities in a dynamic environment at a point in time. Furthermore, data collection in Study One occurred over a two-week period whereas it is anticipated that supporters in this study would harness their reflections for a much longer period that could also explain some of the discrepancies. Organisation A might also post more shareable content since Study One was undertaken that entices more supporter *Evangelising*. This result coincides with Study Two in which Organisation A's Director identified success in the social media based brand community as increasing brand awareness that is achieved in part by supporters' use of *Evangelising*. In other words, this result might indicate that since Study One was undertaken, Organisation A has increased their brand awareness by supporters' increased use of *Evangelising*.

Informing

The test revealed a significant difference in the scores for Organisation A supporters ($M=3.27$, $SD=1.31$) and Organisation B supporters ($M=2.74$, $SD=0.99$) for *Informing* $t(86) = 2.15$, $p= 0.034$; $d=0.46$. The effect size for this analysis ($d=0.46$) was found to approximate Cohen's (1988)

convention for a *moderate* effect ($d=0.5$). This result indicates that Organisation A supporters employ *Informing* more frequently than Organisation B supporters. Again, this finding is initially surprising since Study One shows that Organisation B supporters most employed *Informing* and Organisation A supporters only use the practice on a few occasions during the period in which the study was undertaken. Therefore, this result might simply reflect the development of Organisation A's community and its supporters who are now more active and engaged than when Study One was undertaken.

Documenting

The third significant difference was identified in the scores for Organisation A supporters ($M=3.11$, $SD=1.34$) and Organisation B supporters ($M=2.5$, $SD=0.99$) for *Documenting* $t(85) = 2.31$, $p= 0.02$; $d=0.52$. The effect size for this analysis ($d=0.52$) was found to approximate Cohen's (1988) convention for a *moderate* effect ($d=0.50$). This finding suggests that Organisation A supporters employ *Documenting* more frequently than Organisation B supporters. However, the descriptive statistics indicate that supporters in both organisations employed *Documenting* fourth most frequently out of the five practices investigated in this study. These results vary only slightly with Study One that identified Organisation B supporters employed *Documenting* on only two instances more than Organisation A supporters.

Commoditising

The Levene's test for equality of variances was found to be violated for *Commoditising* $F(87)=11.47$, $p=0.001$. Owing to this violated assumption a t statistic not assuming homogeneity of variance was computed and degrees of freedom were adjusted from 87 to 62.96. Scores for *Commoditising* were significantly higher for Organisation A supporters ($M=2.24$, $SD=1.18$) than for Organisations B supporters ($M=1.25$, $SD=0.74$), $t(62.96) = 4.8$, $p<0.001$; $d=1.00$. The effect size for this analysis ($d=1.00$) was found to exceed Cohen's (1988) convention for a *large* effect ($d=0.80$). This result indicates that Organisation A supporters report employing *Commoditising* more frequently than Organisation B supporters. However, as identified previously, the descriptive statistics showed that supporters in both organisations used *Commoditising* least frequently of the five practices investigated in this study that is also similar to Study One's findings.

Empathising

Finally, there was no significant difference in the scores for Organisation A supporters ($M=3.41$, $SD=1.26$) and Organisation B supporters ($M=2.98$, $SD=1.01$) for *Empathising* $t(87) = 1.79$, $p= 0.07$; $d=0.38$. The effect size for this analysis ($d=0.38$) was found to exceed Cohen's (1988) convention for a

small effect ($d=0.20$). The descriptive statistics also indicate that *Empathising* was Organisation A supporters' second most frequently employed practice of the five practices investigated whereas *Empathising* was the most employed practice in this study by Organisation B supporters. These results appear consistent with Study One for Organisation A supporters where showing emotional support has been characteristic across both studies and indeed of a social media based cause brand community that is social at its heart. However, the results for Organisation B supporters contrast with Study One that identified Organisation B supporters employed *Empathising* less than half as many times as many times as *Informing*, their most employed practice in the study.

Appendix L (Tables L3, L4) and Appendix M (Table M3) provides the group statistics describing the mean frequencies of supporters' use of *practices* and Appendix M (Table M4) describes the results for the independent samples t-test for this dependent variable.

7.5.3 Clicks and comments

This study separately investigated supporters' use of clicks (e.g. a *Like* or *Share* on Facebook, a *Favourite* or *Retweet* on Twitter) and comments in their interactions with the organisation in *Value Co-creation* and with other supporters in *Independent Social Value Co-creation*. As described earlier, *Independent Value Creation* explored only supporters' *reflections* of their use of the five practices that might include either a post or click, so was not included in this analysis since the purpose of this question was to explore supporters' clicking behaviour and not their reflections. This examination revealed two insights.

Descriptive statistics

The descriptive statistics show that the mean frequency for clicks in both supporter groups was higher than the mean frequency for comments. Specifically, the mean frequency for clicks for Organisation A supporters ($M=3.44$, $SD=1.20$) and for Organisation B supporters ($M=3.05$, $SD=1.11$) was higher than the mean frequency for comments in both supporter groups, i.e. Organisation A supporters, comments ($M=2.67$, $SD=1.27$), Organisation B supporters, comments ($M=1.98$, $SD=0.78$). This result suggests that supporters click on average more frequently than comment that supports Study One's result that supporters clicked more than commented. However, Study One also identified that supporters in both organisations clicked substantially. Yet this study shows that supporters consider they click on average "Occasionally - in about 30% of the chances when I could have" to "Sometimes in about 50% of the chances when I could have". This result suggests that supporters might underestimate how frequently they do click. In other words, supporters' own perceptions of how frequently they click may be distorted, possibly due to flow (Csikszentmihalyi,

1990) when supporters lose track of time and what they do on social media. Nevertheless, Study Two indicated the organisations consider they derive organisational value from supporters' clicks and believe supporters might also create value from clicking.

Independent samples t-tests

The independent samples *t*-test revealed no significant difference in the scores for clicks between Organisation A supporters ($M=3.44$, $SD=1.20$) and Organisation B supporters ($M=3.05$, $SD=1.1$) for *Clicks* $t(87) = 1.59$, $p = 0.85$; $d=0.34$. Furthermore, the effect size for this analysis ($d=0.34$) was found to exceed Cohen's (1988) convention for a *small* effect ($d=0.2$). This result thus suggests that supporters in each organisation click with a similar frequency.

The Levene's test for equality of variances was found to be violated for supporters' use of Comments $F(87) = 14.82$, $p=0.003$. Owing to this violated assumption a *t* statistic not assuming homogeneity of variance was computed and degrees of freedom were adjusted from 87 to 61.93. Scores were higher for Organisation A supporters ($M=2.67$, $SD=1.27$) than Organisation B supporters ($M=1.98$, $SD=0.78$), $t(61.93)=3.10$, $p=0.03$; $d=0.65$. The effect size for this analysis ($d=0.65$) was found to exceed Cohen's (1988) convention for a *moderate* effect ($d=0.5$). This result thus suggests that Organisation A supporters comment more frequently than Organisation B supporters that is surprising considering Study One showed Organisation B supporters were more active in posting. However, as described earlier, Organisation A supporters might have become more active since Study One was undertaken, in line with the concurrent development of the Organisation A social media based community.

Appendix L (Tables L5, L6) and Appendix M (Table M5) presents the group statistics describing the mean frequencies of supporters' use of *clicks and comments*, and Appendix M (Table M6) describes the results for the independent samples *t*-test for this dependent variable.

7.5.4 Value

For a deeper understanding of supporters that might be useful to organisational strategies for the social media based brand communities, this study explored supporters' preferred experiences that were linked to four types of value (i.e. altruistic, hedonic, economic and social) following Holbrook (2006). Several further findings were identified.

Descriptive Statistics

The descriptive statistics indicate different rankings between Organisation A and Organisation B supporters in the mean frequencies of their preferred value-linked experiences. This result suggests that supporters' preferred value-linked experiences vary between the two supporter groups.

Specifically, Organisation A supporters recorded their highest mean ($M=3.86$, $SD=0.50$) for *altruistic* value-linked experiences indicating they these are most preferred, followed by *hedonic* value-linked experiences ($M=3.69$, $SD=0.52$) that are associated with escape, entertainment and pleasant and amusing experiences. In contrast, Organisation B supporters reported they most prefer *hedonic* type of experiences ($M=3.6$; $SD=0.53$) followed by *altruistic value* linked experiences ($M=3.54$; $SD=0.46$). These different results might be due to the slightly younger age of Organisation B supporters in this study (modal age 36-45 years) and that more than one in ten (12.2%) of Organisation B supporters were aged 18-25 years. In contrast, only 2.5 per cent of Organisation A supporters were in this age group. The experience preferences of these younger supporters might be more linked to *hedonic* value since individuals in this age group are often classified psychographically as “Young Optimists” who “play hard and work hard” or as “ “Look at Me’s” who seek “fun and freedom” (Roy Morgan, 2015). Nevertheless, it is important strategically for the organisations to understand their supporters’ value-linked experience preferences so that they can tailor the activities, ambience and content of the social media based cause brand communities to suit supporters’ preferences for ethical, uplifting and fun experiences.

Interestingly, supporters in both organisational groups ranked their *social value* linked experience preferences lower than other types of value linked experience preferences. Specifically, *social value* linked experiences surround social relationships, social status and the enhancement or diminishment of self-esteem. Indeed, the mean frequency of social value linked experience preferences for Organisation A supporters ($M=3.33$, $SD=0.45$) was ranked last amongst all the mean frequencies of the four types of value linked experience preferences investigated. The mean frequency of *social value* linked experiences for Organisation B supporters ($M=3.5$, $SD=0.55$) was ranked second last of the mean frequencies for the four value linked experience types. Collectively these results suggest that supporters prefer more *altruistic* and *hedonic* experiences (or altruistic and hedonic value) rather than *social* experiences in a social media based brand community. This result is thus consistent with both Studies One and Two that suggested supporters’ ties emerging from their social connections with each other in the social media based cause brand communities, were quite weak. Rather, supporters might participate to “do good” and have fun than to socialise in these social media based communities. These supporters might thus embrace the “social” in social media by socialising in their own private networks rather than using a social media based brand community to do so.

If social value linked experiences are not so important to supporters, this has implications for the organisations’ strategies to boost engagement between supporters (i.e. in *Independent Social Value*

Co-creation), which as identified throughout this research has been quite low. Specifically, the organisations might focus on stimulating supporters' altruistic and hedonic motivations to entice them to increase engagement with each other rather than their apparently lesser social motivations.

Finally, the rankings of mean frequencies of supporters' preferred value linked experiences clarify to an extent, whether supporters in these social media based cause brand communities participate to self-enhance since it appears experiences that self-enhance are not as important to supporters as those value linked experiences that are ethical and spiritually uplifting or fun. This finding thus supports assertions that Generation Y individuals (those born after 1980) have been mistakenly labelled as narcissistic and are rather just searching for meaning (Smith & Aaker, 2013) and fun (Roy Morgan Research, 2015).

Independent samples t-test

In comparing the mean frequencies between the two supporter groups, the independent samples *t*-test revealed a significant difference for supporters' *altruistic* value-linked experience preferences and no significant differences for supporters' *social*, *hedonic* and *economic* value-linked experience preferences. Additional insights emerged from these results.

Altruistic value

This investigation revealed a significant difference in the scores for Organisation A supporters ($M=3.86$, $SD=0.50$) and Organisation B supporters ($M=3.54$, $SD=0.46$) for *altruistic value* $t(87) = 3.165$, $p= 0.002$; $d=0.67$. The effect size for this analysis ($d=0.67$) was found to exceed Cohen's (1988) convention for a *moderate* effect ($d=0.50$). This result thus suggests that Organisation A supporters prefer more *altruistic* experiences than Organisation B supporters.

This finding might be explained by Organisation A's slightly older demographic since extant studies show that older individuals donate more than younger individuals (Blackbaud, 2012) and are more likely to volunteer (Australian Bureau of Statistics, 2010). The result might also be due to differences in the nature and scope of service missions of each cause. For example, Organisation A seeks to mitigate Indigenous illiteracy whereas Organisation B has a mission to mobilise people against global poverty that might be considered a broader mission. Nevertheless, Study Two highlighted that the organisations consider their supporters generate value from involvement in a cause that affects change and makes a difference. Whilst this study measures supporters' value linked experience preferences, the result suggests that the potential value generated by such involvement by Organisation A supporters might be more likely *altruistic* and that Organisation B supporters might

generate different types of value from participating in the Organisation B social media based cause brand community.

Social value

No significant difference was identified in the scores for Organisation A supporters ($M=3.33$, $SD=0.44$) and Organisation B supporters ($M=3.5$, $SD=0.55$) for *social value* $t(87) = -1.56$, $p= 0.12$; $d=-0.34$. (The negative t score indicates that the mean for Organisation B supporters was higher than that for Organisation A supporters for *social value*.) The effect size for this analysis ($d=-0.34$) was found to exceed Cohen's (1988) convention for a *small* effect ($d=0.20$).

Economic value

Similarly, there was no significant difference in the scores for Organisation A supporters ($M=3.59$, $SD=0.47$) and Organisation B supporters ($M=3.46$, $SD=0.0.50$) for *economic value* $t(87) = 1.23$, $p= 0.22$; $d=0.27$. The effect size for this analysis ($d=0.27$) was found to exceed Cohen's (1988) convention for a *small* effect ($d=0.20$).

Hedonic value

Finally, there was no significant difference in the scores for Organisation A supporters ($M=3.69$, $SD=0.52$) and Organisation B supporters ($M=3.6$, $SD=0.53$) for *hedonic value* $t(85) = 0.83$, $p= 0.4$; $d=0.17$. The effect size for this analysis ($d=0.17$) was found to be less than Cohen's (1988) convention for a *small* effect ($d=0.20$) and thus suggests low practical significance.

These results that indicate no significant differences between Organisation A and Organisation B supporters in their preferred social, hedonic and economic linked experiences suggest supporters in both groups are similar in their value linked experiences preferences. This result could be due to both groups of supporters sharing the common characteristic of participating in social media based cause brand communities. However, further research would be required to identify the precise reasons for this similarity and indeed any differences with other populations whose members are not supporters of a social media based cause brand community.

Appendix L (Tables L7, L8) and Appendix M (Table M7) presents the group statistics describing the mean frequencies of supporters' preferred experiences (value) and Appendix M (Table M8) describes the results for the independent samples t-test for this dependent variable.

7.5.5 Wellbeing

This study explored supporters' perceptions of wellbeing that encompassed their feelings surrounding positive relationships, positive emotions, engagement, accomplishment and having meaning and purpose in life.

Descriptive statistics

The mean frequency for wellbeing for Organisation A supporters ($M=3.58$, $SD=0.42$) was higher than for Organisation B supporters ($M=3.22$, $SD=0.42$) that the independent samples t -test subsequently revealed was significant.

Independent samples t -test

The test identified a significant difference in the scores for Organisation A supporters ($M= 3.6$, $SD=0.42$) and Organisation B supporters ($M=3.2$, $SD=0.42$) for wellbeing $t(87)=4.05$, $p=0.00$; $d=0.95$. The effect size for this analysis ($d=0.95$) was found to exceed Cohen's (1988) convention for a *large* effect ($d=0.80$). This result suggests that Organisation A supporters have a better sense of wellbeing than Organisation B supporters. This finding again might be explained by their older age and supports other research (e.g. Bhattacharjee & Mogilner 2014; Yang, 2008) that indicates older people are happier. This result is also consistent with Seligman (2002) who asserts that happy people who are already imbued with a sense of wellbeing are more like to demonstrate altruism since this study earlier identified that Organisation A supporters prefer more altruistic value linked experiences. The result also coincides with Study Two in which the organisations considered that supporters' participation in the social media based brand communities generates wellbeing.

Appendix L (Tables L9, L10) and Appendix M (Table M9) presents the group statistics describing the mean frequencies of supporters' perceptions of wellbeing, and Appendix M (Table M10) the results for the independent samples t -test for this dependent variable.

Components of wellbeing

This study also explored supporters' perceptions of the five components of wellbeing (i.e. positive emotions, positive relationships, engagement, meaning and accomplishment). This investigation revealed further insights.

Descriptive statistics

The descriptive statistics showed that the mean frequencies for *positive relationships* and *accomplishment* were highest for both supporter groups. However for Organisation A supporters the

mean frequency for *positive relationships* ($M=3.94$, $SD=0.47$) was ranked higher than *accomplishment* ($M=3.90$, $SD=0.52$), whereas for Organisation B supporters the mean frequency of *accomplishment* ($M=3.71$, $SD=0.54$) was higher than that for *positive relationships* ($M=3.70$, $SD=0.50$).

These results are not surprising considering the positive nature of the social media based cause brand communities that surround causes, whose service missions are to help others. The result for *accomplishment* also coincides with Study Two in which an Organisation B respondent considered supporters realise wellbeing from the *accomplishment* of helping others and achieving positive outcomes that leads to the wellbeing of others and social good.

Both supporter groups ranked the mean frequency of *meaning* third of all five wellbeing component mean frequencies that was for Organisation A supporters ($M=3.76$, $SD=0.45$) and for Organisation B supporters ($M=3.56$, $SD=0.50$). Again, this result seems unsurprising due to the cause nature of the social media based cause brand communities in which the supporters participate.

The mean frequency for *positive emotion* ($M=3.18$, $SD=0.68$) for Organisation A supporters was ranked higher than that for *engagement* ($M=3.14$, $SD=0.66$) whereas the mean frequency for *engagement* for Organisation B supporters ($M=2.86$, $SD=0.54$) was ranked higher than that for *positive emotion* ($M=2.27$, $SD=0.63$). As identified in the following, the independent sample *t*-tests revealed that the differences in the mean frequencies between the two supporter groups were significant.

Independent sample t-tests

The sample *t*-tests identified significant differences in the scores for Organisation A supporters and Organisation B supporters for *positive emotions*, *engagement* and *positive relationships* but no significant differences for *meaning* and *accomplishment*. These results offered further insights into supporters' wellbeing.

Positive emotions

This study revealed a significant difference in the scores for Organisation A supporters ($M=3.18$, $SD=0.68$) and Organisation B supporters ($M=2.26$, $SD=0.63$) for *positive emotions* $t(87)=6.52, p=0.00$; $d=1.4$. The effect size for this analysis ($d=1.4$) was found to exceed Cohen's (1988) convention for a *large effect* ($d=1.4$).

Engagement

A significant difference was also identified in the scores for Organisation A supporters ($M=3.14$, $SD=0.66$) and Organisation B supporters ($M=2.86$, $SD=0.54$) for *engagement* $t(87) = 2.20$, $p= 0.03$; $d=0.46$. The effect size for this analysis ($d=0.46$) was found to approximate Cohen's (1988) convention for a *moderate* effect ($d=0.5$).

Positive relationships

Additionally, a significant difference was indicated in the scores for Organisation A supporters ($M=3.94$, $SD=0.46$) and Organisation B supporters ($M=3.69$, $SD=0.50$) for *positive relationships* $t(87)=2.36$, $p=0.02$; $d=-0.52$. The effect size for this analysis ($d=0.52$) was found to exceed Cohen's (1988) convention for a *moderate* effect ($d=0.5$).

Meaning

No significant difference was identified in the scores for Organisation A supporters ($M=3.8$, $SD=0.45$) and Organisation B supporters ($M=3.56$, $SD=0.50$) for *meaning* $t(87)=1.96$, $p=0.05$; $d=0.50$. The effect size for this analysis ($d=0.50$) was found to approximate Cohen's (1988) convention for a *moderate* effect ($d=0.50$).

Accomplishment

Similarly, there was no significant difference in the scores for Organisation A supporters ($M=3.90$, $SD=0.52$) and Organisation B supporters ($M=3.71$, $SD=0.54$) for *accomplishment* $t(87)=1.64$, $p=0.10$; $d=0.36$. The effect size for this analysis ($d=0.36$) was found to exceed Cohen's (1988) convention for a *small* effect ($d=0.20$).

These results suggest that compared to Organisation B supporters, Organisation A supporters are significantly more engaged in their activities, more positive about their relationships that includes their contribution to the happiness and wellbeing of others and appear more hopeful about their futures. This finding might again be age related in that older Organisation A supporters could be more settled at this stage of life, their wellbeing enhanced by their contribution to social good as identified in Study Two. Indeed several studies (e.g. Bhattacharjee & Mogilner, 2014; Yang 2008) show that older people are happier. The results extend Study Two that identified supporters might generate value from three (*engagement, positive emotions and meaning*) of the five elements of wellbeing proposed by Seligman (2002) since the organisations perceived their supporters generated wellbeing from participating in the social media based cause brand communities and from the positive emotions and meaning that emerges from seeing positive results of their participation.

These results also suggest that supporters in both organisational groups hold similar perceptions of their lives' meaningfulness and purpose and in their competences and capabilities in activities that are important to them.

Appendix L (Tables L11, L12) and Appendix M (Table M11) provides the group statistics describing the mean frequencies of the components of supporters' *wellbeing* and Appendix M (Table M12) describes the results for the independent samples *t*-test for this dependent variable.

7.6 Key findings (Study Three)

Informed by Studies One and Two this study explored supporters' perceptions of value creation in a social media based cause brand community, their preferred value linked experiences and wellbeing. This study revealed several key findings.

Types of value creating interactions

Supporters identified that they participated in direct value co-creating interactions more frequently with the organisations than with other supporters that coincides with the findings in Study One. However, the frequencies reported by supporters were still relatively low. The organisations might therefore continue to focus on enticing supporters' engagement by providing interesting and timely posts that are placed on the most appropriate platforms.

Supporters also indicated that they created independently by reflecting on their posts or comments (i.e. in Independent Value Creation) more frequently than creating value directly with other supporters (i.e. in Independent Social Value Co-creation). Indeed, *Independent Value Creation* was the most frequent type of value creation for Organisation B supporters that might reflect a deep engagement with the Organisation B cause that was suggested in Study One. However, this result could also reflect that Organisation B supporters are more concerned with self-enhancement and self-presentation (Kaplan & Haenlein, 2011) since they continue to cognitively process their posts or clicks. Nevertheless, this result extends Study One that could not identify invisible value creating practices such as reflection.

The direct value co-creating interactions of Organisation A supporters were significantly more frequent than those of Organisation B supporters that suggests Organisation A supporters might be keener to collaborate with Organisation A than Organisation B supporters with Organisation B. This result might be due to the smaller size of the Organisation A community and its positive ambience identified in Study One that are potentially more conducive to supporters' engagement.

Practices

Of the five practices explored in this study, supporters indicated that they most frequently employed *Evangelising* that spreads the brand's good news and *Empathising* that lends moral support in their value creating interactions. This result might indicate supporters' eagerness to increase awareness and support of their causes amongst their networks and also suggests the positivity of these brand communities that Study One identified was particularly prominent in the Organisation A community.

These findings aligned with Study One for Organisation A supporters but varied slightly for Organisation B supporters who evidenced *Informing* in Study One as their most frequently employed practice. By contrast, Organisation B supporters in this study reported *Informing* as their third most frequently used practice. Organisation A supporters also employed *Evangelising*, *Informing* and *Documenting* significantly more than Organisation B supporters that was different to Study One that identified more frequent use of these practices by Organisation B. However, this result might be attributed to the dynamic brand community environment and the consequent evolution of supporters' use of practices since Study One was undertaken.

Supporters reported *Commoditising*, the practice of suggesting improvements to build bonds in the community, as their least frequently employed practice of the five practices explored. This finding aligns with the frequency of supporters' use of *Commoditising* identified in Study One and also coincides with Study Two where the organisations considered they did not receive much feedback from supporters that they could use to improve their brand community experiences.

Clicks and comments

Supporters reported that they clicked (e.g. Facebook like or share; Twitter retweet or favourite; YouTube view) more frequently than commented that was consistent with the findings of Study One. However this study revealed supporters might underestimate their usage of clicks that might be due to flow (Csikszentmihalyi, 1990) when they lose track of time on social media. Nevertheless, although Study Two showed the organisations consider they derive value from supporters' clicks, Study One identified clicks limit practice diversity and potentially weaken the brand communities. The organisations might therefore focus upon encouraging supporters' comments to strengthen the brand communities.

A comparison of the two supporter groups revealed that Organisation A supporters commented significantly more frequently than Organisation B supporters. This result might indicate Organisation A supporters have become more active since Study One was undertaken in line with the development of the Organisation A community.

Preferred value linked experiences and implications

Supporters indicated they preferred altruistic and hedonic value-linked experiences and ranked social value-linked experiences lower than other types. These results have implications for the organisations in facilitating supporters' altruistic and hedonic value. The organisations might facilitate supporters' altruistic value by providing content that enables supporters' contribution and highlights the positive differences supporters make to the lives of cause recipients. The organisations might also facilitate a sense of fun and thus supporters' hedonic value in these brand communities.

Supporters' preference for altruistic-value-linked experiences coincides with Study Two where the organisations considered supporters generate value from involvement in a cause that affects change and makes a difference. The lower ranking of supporters social value-linked experiences aligns with Study One and Study Two that suggested supporters are weakly tied and that they do not seek social experiences in the cause brand communities.

Supporters thus appear more interested in ethical, uplifting and fun experiences than status and esteem linked self-enhancement that clarifies understanding of supporters' self-enhancement that was unclear in Study One. These results also supports assertions by Smith and Aaker (2013) that Generation Y individuals are searching for meaning, and not all are narcissists.

Supporters' preference for altruistic value-linked experiences was significantly greater for Organisation A supporters than Organisation B supporters that might be due to Organisation A's slightly older demographic since extant studies shows that older individuals donate more than younger individuals (Blackbaud, 2012) and are more likely to volunteer (Australian Bureau of Statistics, 2010).

Wellbeing

Supporters reported a sense of wellbeing and indicated positive relationships, accomplishment and meaning as the strongest components of their wellbeing. These results extended Study Two in which the organisations considered supporters generate wellbeing from the positive emotions and meaning that emerges from seeing positive results of participating in these brand communities. The organisations might therefore harness this knowledge to facilitate positive, and meaningful brand community experiences for supporters that also highlight supporters' achievements in helping others.

The wellbeing of Organisation A supporters was significantly stronger than for Organisation B supporters and for the components of positive relationships, positive emotions and engagement.

These results might be due to the older age of Organisation A supporters since other research (e.g. Bhattacharjee & Mogilner, 2014; Yang, 2008) indicates older people are happier. These findings might also explain the preference by Organisation A supporters for altruistic value linked experiences since Seligman (2002) asserts that happy people are already imbued with a sense of wellbeing are more like to demonstrate altruism.

In sum, the study has provided the organisations with a deeper understanding of their supporters that will assist them to craft and refine their strategies to entice supporter engagement in the social media based brand communities. This study also provides a foundation for future research to explore the association between the value creating interactions, supporter value and wellbeing. Tables 7.3 below summarises this study's key findings. Following this, Table 7.4 summarises the cross-case analysis of this study's findings, noting the significance and triangulation of results.

Table 7.3 Key findings, supporters' perceptions of value creation, value-linked experiences and wellbeing

Research focus	Key Finding
Type of value creating interaction	<p>Direct, value co-creating (Value Co-creation), predominate</p> <p>Indirect value creating (Independent Value Creation), more frequent than direct value co-creating interactions with other supporters (Independent Social Value Co-creation)</p> <ul style="list-style-type: none"> Continued organisational focus upon supporter engagement that builds upon supporters' willingness to collaborate with the organisation.
Practices	<p>Evangelising, Empathising most employed; reflects supporters' eagerness to increase awareness of the cause and generate positivity the brand communities. Commoditising, least employed.</p> <ul style="list-style-type: none"> Organisations to leverage supporters' use of these practices
Clicks and comments	<p>Clicked more than commented, but supporters appeared to underestimate their usage</p> <ul style="list-style-type: none"> Organisations might nurture supporters' comments for greater practice diversity to strengthen the brand communities
Preferred value linked experiences	<p>Preferred altruistic and hedonic value-linked experiences. Ranked social value-linked experiences lower than most other types.</p> <ul style="list-style-type: none"> Organisations might provide content that enables supporters' contribution and highlights the positive differences supporters make in the lives of cause recipients, and facilitate a sense of fun.
Wellbeing	<p>Supporters report a sense of wellbeing. Positive relationships, accomplishment and meaning are the strongest components.</p> <ul style="list-style-type: none"> Organisations could facilitate positive and meaningful supporter experiences in the brand communities to build supporters' wellbeing

Table developed for this research.

Table 7.4 Cross-case analysis summary of findings independent sample t-tests (significant, not significant, effect size), triangulation

Dependent Variable (DV)		Independent Variables (IVs): Organisation A. Organisation B			Triangulation	
		Significant	Not Significant	Effect size	Study One	Study Two
Type of value creating interaction	VCC	√		Moderate-large	√	√
	ISVC		X	Small	√	N/a
	IVC		X	Small	√	N/a
Practice	EVG	√		Moderate	√	√
	EMP		X	Small-moderate	√	N/A
	INF	√		Moderate		N/A
	DOC	√		Moderate	√	N/A
	COMM		X	Large	√	√
Clicks and comments	Clicks		X	Small-moderate	√	N/A
	Comments	√		Moderate	√	X
Value-linked experiential preferences	Altruistic	√		Moderate-large	N/A	√
	Hedonic		X	Small	N/A	
	Economic		X	Small	N/A	
	Social		X	Small	N/A	
Wellbeing	All wellbeing	√		Large		√
	<i>Positive Emotions</i>	√		Large		√
	<i>Engagement</i>	√		Moderate		√
	<i>Positive Relationships</i>	√		Moderate		√
	<i>Meaning</i>		X	Moderate		√
	<i>Accomplishment</i>		X	Small-moderate		√

Table developed for this research.

7.7 Conclusion

This chapter presented the results and discussion for Study Three that used an online survey to explore supporters' perceptions of value creation in a social media based cause brand community, their preferred value-linked experiences and wellbeing. This study revealed several key findings surrounding supporters' perceptions of value creating interactions, the practices they employ their preferred value-linked experiences and wellbeing that can assist the organisations to develop strategies to entice and retain supporter engagement in these social media based cause brand communities.

This concludes Study Three and the program of studies for this research. Next, Chapter Eight, the final chapter in this thesis, provides an overview of the thesis and discusses its contributions to the study of value creation in social media based cause brand communities.

8. Discussion and Conclusion

8.1 Introduction

The purpose of this research was to investigate value creation in two social media based cause brand communities. The previous seven chapters have detailed the research objectives (Chapter One) and critically examined the extant literature for a theoretical foundation, identified several research gaps and cited the research questions that guide this research (Chapter Two). The research design and methods were described and justified (Chapter Three). Next, the findings into the use of posts (Chapter Four) and practices (Chapter Five) by cause organisations and their supporters in value creation in a social media based cause brand community were presented and discussed. The cause organisations' strategies to facilitate supporter value in a social media based cause brand community and their perceptions of the organisational and supporter value that results were then described and discussed (Chapter Six). Subsequently, the findings and analysis into supporters' perceptions of value creation in a social media based cause brand community; their preferred value-linked experiences, wellbeing and the implications of these were presented (Chapter Seven). To conclude this thesis, this chapter revisits the research purpose (8.2), the implications of the research findings (8.3), describes its theoretical (8.4) and practical contributions (8.5) and then details the research limitations (8.6) and future research directions (8.7).

8.2 Research purpose

The purpose of this research was to bridge gaps in extant literature that surround how value is created in social media based cause brand communities. Accordingly, the following overarching research question guided the program of research:

RQ: How is value created in a social media based cause brand community?

To answer this research question, three studies were developed using multiple methods within a holistic, dual case design to follow replication logic (Eisenhardt & Graebner 2007; Yin 1984, 1999). Study One harnessed netnography to address the following research questions and identify the key themes of phenomenon of value creation in a social media based cause brand community.

RQ1: How do participants' use of posts and practices influence value creation in a social media based cause brand community?

RQ1a: How do participants' posts affect value creation in a social media based cause brand community?

RQ1b: How do cause organisations employ practices to facilitate value in a social media based cause brand community?

RQ1: How do supporters of a social media based cause brand community employ practices to create and co-create value?

These themes were subsequently investigated more deeply in Studies Two and Three. Informed by Study One, Study Two used in-depth interview to answer the following research questions and explored the organisations' strategies to facilitate value in a social media based community and the organisations' perceptions of the organisational and supporter value that results.

RQ2: How do cause organisations perceive value creation in a social media based cause brand community?

RQ2a: How do cause organisations employ strategies to facilitate supporter value in a social media based cause brand community?

RQ2b: How do cause organisations perceive supporter and organisational value?

Informed by the findings of Study One and Two, Study Three then focused upon supporters as the unit of analysis to address the following research questions:

RQ 3: What are supporters' perceptions of value creation in a social media based cause brand community?

RQ3a: What are the preferred, value-linked experiences of supporters and their implications for value creation in a social media based cause brand community?

RQ3b: What is the nature of supporters' wellbeing and its implications for value creation in a social media based cause brand community?

This third study employed an online survey to gather supporters' perceptions of value creation in a social media based brand community and to identify their value-linked experience preferences, wellbeing and implications.

8.3 Discussion of research findings to address the research questions

RQ1 Participant's use of posts and practices to influence value creation in a social media based cause brand community

The purpose of Study One was to investigate how participants' use of posts and practices influence value creation in a social media based cause brand community. This study was undertaken to bridge gaps in the literature of supporter-centric, value creation studies in social media based cause brand communities that distinguish participants' roles and various activities in value creation. This study revealed that four actions are required in a social media based cause brand community to optimise potential value creation. This research terms these actions as the "*Four Cs*."

The four C's in value creation

The first "C" is *Commencement* that initiates potential value creation when a participant (i.e. the organisation or supporter) provides resources (e.g. posts) and processes (e.g. practices) that trigger a supporter's direct value creating interaction. In this study, the organisations initiated most post resources and practices that generated supporters' direct value co-creating interactions. The organisations might therefore facilitate value by encouraging its supporters to initiate posts and practices to increase direct value creating interactions in these brand communities.

The second "C" is *Capacity* that describes a participant's ability to provide post resources and practices that supporters harness in direct value creating interactions. For both organisations and supporters, capacity to provide post resources might rest on their own resources of time and commitment to the social media based cause brand community. An organisation's capacity might also be influenced by their resources of budget and staff to administer the brand community. In this research, Organisation B demonstrated greater capacity to provide post resources due to their more numerous posts and staff.

A participant's capacity to provide resources might also be associated with the numbers of posts desired by supporters and is thus a function of whether the organisation (or other supporters) have customised their post resources to suit supporters. Since each direct supporter interaction is an opportunity for value creation, diminished participant capacity to provide post resources also reduces the potential for value creation.

The third “C” is *Customisation*, the extent to which participants tailor their post resources to suit supporters. This study identified that supporters interacted most in *Value Co-creation* when organisational posts were of a certain *time* (numbers of posts and timing), *form* (content and language), and *place* (platform). Therefore, organisations could provide regular posts that are timed to supporters’ online presence containing content that focuses upon the cause’s mission and tailored to supporters’ preferred value-linked experiences (e.g. altruistic and uplifting or hedonic and playful). Organisational post resources should also employ positive language and tone, use “we” to foster unity and favour Facebook. The organisations might harness YouTube to enable supporters’ use of Learning and thus a more diverse range of practices.

In this research, Organisation A generated the larger supporter response per organisational post that suggested it might better customise its post resources than Organisation B. Indeed, the findings indicated that Organisation B could further customise its platform use for posts to suit its supporters’ platform use.

These three “Cs” combine to generate the fourth “C” of *Collaboration* that is signalled when a supporter directly interacts with the organisation in *Value Co-creation* or with another supporter in *Independent Social Value Co-creation*. However, supporters might also collaborate indirectly with the organisation when they harness resources and practices in indirect interactions and create value independently as *Independent Value Creation*.

Supporters create value (value-in-use) when they harness organisational post resources in direct and indirect interactions. Direct interactions occur with the organisation (or other supporters) via interactive communication (e.g. a post or click). Indirect interactions might also arise via a post or click that generates no other participant interaction or when a supporter reflects upon their past, present or future brand community experiences.

In this research, supporters were keenest to collaborate with the organisations. Therefore, to foster collaboration and thus value creation, organisations might provide supporters with opportunities to collaborate by ensuring sufficient capacity to provide post resources and practices in the right time, form and place. They could also use incentives, provide specific pro-social and cause related supporter goals, emphasise social good in their messaging and participate in conversations with supporters to facilitate ongoing direct value co-creating interactions.

The organisations might also diversify their use of practices to aid collaboration and strengthen the brand communities. Accordingly the organisations might employ *Hosting* by posting a Service Concept and Statement of Supporter Benefits, *Governing*, by posting behavioural expectations on the community platform, *Questioning* that directly seeks feedback and *Acknowledging*, *Thanking*. Indeed, following Grönroos & Voima (2013) reciprocal value creation, that is value for the organisation (e.g. brand loyalty), occurs if the organisations apply the feedback (i.e. adjust their post resources and processes) to improve the supporter experience in the brand community.

Table 8.1 below summarises the four C's of value creation in a social media based community as just described. The Table also highlights how organisations might facilitate value in this context.

Table 8.1 *The four C's of value creation: A guide for organisations to facilitate value in a social media based cause brand community.*

"C"	Description
Commencement	<p>The organisation (or supporter) commences Value Co-creation by applying resources that trigger a supporter's (or organisation's) direct interaction.</p> <p>An organisation facilitates value by providing post resources and practices that are suited to the supporter and thus trigger the supporter's direct value co-creating interaction.</p>
Capacity	<p>A participant's ability to provide post resources for supporters' direct value-creating interactions might rest on their own resources of time and commitment to the social media based cause brand community.</p> <p>Organisations should ensure sufficient resources (e.g. time, staff and commitment) that optimise their capacity to provide post resources and practices that generate supporters' direct value creating interactions. Fewer post resources mean less opportunity for direct value co-creating interactions.</p>
Customisation	<p>Participants tailor their post resources and practices to suit supporters' <i>time</i> (numbers of posts, practices and timing), <i>form</i> (post content and language, type of practice), and <i>place</i> (platform).</p> <p>To facilitate value, an organisation's post resources containing practices should be provided regularly and timed to supporters' online presence, feature content focused upon the cause's mission and tailored to supporters' preferred value-linked experiences (e.g. altruistic and uplifting or hedonic and playful), use positive language, tone and "we", favour Facebook but also harness YouTube.</p>
Collaboration	<p>Collaboration is signalled when a supporter directly interacts with the organisation in <i>Value Co-creation</i> or another supporter in <i>Independent Social Value Co-creation</i>. Supporters might collaborate indirectly with the organisation when they harness resources and practices in indirect interactions, creating value independently as <i>Independent Value Creation</i>.</p> <p>To foster collaboration and thus value creation, organisations should provide supporters with opportunities to collaborate, use incentives, provide specific pro-social, cause related supporter goals, emphasise social good in their messaging and participate in conversations with supporters to facilitate ongoing direct value co-creating interactions. The organisations might also diversify their use of practices (e.g. <i>Hosting</i>, <i>Governing</i>, <i>Acknowledging</i>, <i>Thanking</i>, <i>Questioning</i>) to aid collaboration and strengthen the brand communities.</p>
Value creation	<p>Supporters create value (value-in-use) when they harness organisational post resources in direct interactions with the organisation (<i>Value Co-creation</i>) or with other supporters (<i>Independent Social Value Co-creation</i>) via a post or click, or indirect interactions (<i>Independent Value Creation</i>) that might also occur by supporters' reflection.</p> <p>Organisational value (e.g. brand loyalty) if the organisations apply the feedback (i.e. adjust their post resources) that is indicated by supporters' direct interactions. The organisational application of feedback improves the experience of the supporter in the social media based cause brand community.</p>

Table developed for this research.

Q1a Effect of participants' posts on value creation in a social media based cause brand community

RQ1a aimed to identify the effect of participants' *posts* on value creation in a social media based cause brand community. This study thus sought to connect a range of literature about the value creating possibilities of language, tone and content and situate them specifically in the context of a social media based cause brand community.

This research identified that posts contributed to *three* types of supporter engagement in value creation. First, organisational and supporter posts generated supporters' direct interactions in *Value Co-creation*. Second, some supporter posts generated indirect interactions with the organisation as *Independent Value Creation*. Third, some supporter posts generated direct interactions with other supporters in *Independent Social Value Co-creation*.

Study One also showed that most supporter engagement resulting from posts occurred in direct interactions with the organisation. This finding reflects that the organisations' posting strategies were generally successful in generating supporter engagement and that supporters appeared keenest to collaborate with the organisations to co-create value. This study also proposed that this finding could be due to technology that has empowered organisations and supporters to connect and collaborate, the fundamental human need to connect with others and the power of the cause brand that invokes supporters' desire to contribute and create value.

Engagement

This study also identified *organisational engagement* that occurs when the organisations provide resources (e.g. posts, website, staff) that supporters potentially harness in either direct interactions with the organisation in *Value Co-creation* or in indirect interactions in *Independent Value Creation* or *Independent Social Value Co-creation*. The findings reflect that in organisationally sponsored social media based cause brand communities, the organisational role as a service provider and value facilitator requires *organisational engagement* to initially provide resources such as social media platforms that are accessible to supporters and easy to navigate and posts. In these organisationally sponsored social media based cause brand communities, *organisational engagement* preceded supporter engagement in value creation.

The effect of posts

Study One revealed that the *time* (numbers of posts and timings), *form* (content and language) and *place* (platform) of posts should be fundamentally suited to supporters' behavioural logic (Grönroos

& Voima, 2013) to entice supporters' engagement and potential value creation. Specifically, an organisational understanding of supporters' behavioural logic encompasses recognition of supporters' preferred use of operand (e.g. post platforms) and operant (e.g. posts) resources. This includes identifying supporters' preferred levels of physical (e.g. passion) and cultural (e.g. history or imagination) post resources.

As per Grönroos and Voima (2013), value creation occurs when a supporter merges *both* resources (posts) and processes (practices) of an organisation or another supporter with their own resources and processes and thus the three post components of time, form and place represent only the *post* input to value creation. Nevertheless, as part of the value creation process, this research identified that organisations should post often enough to entice supporter engagement. However, the organisations should not over post so that supporters feel inundated that breaches supporters' capacity to receive posts and might cause value destruction or supporters to ignore the posts or leave the brand community.

The study found that both organisations posted less frequently than industry norms that might indicate they are posting sufficiently frequently to suit their supporters' behavioural logic. Alternatively, the organisations' posting strategies might still be in development. Some cross cultural differences in posting frequencies might also exist since this industry study is from the U.S. and comparative posting frequencies could vary between the U.S. and Australia. However, extant Australian research into posting frequencies is scant. To optimise supporter engagement and potential value creation, the study also identified that posts should reflect content of interest, be of a length and language that is suited to the supporters and a tone that reflects the cause organisation's values.

Therefore, this research found that the appropriateness of participants' resources (e.g. posts) in a social media based cause brand community is associated with the engagement of other participants. Here, appropriateness relates to whether posts are well timed, are sufficiently frequent, interesting and relevant to the cause, are placed on the right platform and use language, tone and style that is conducive to engaging the other participant.

RQ1b Cause organisation's employment of practices to facilitate value in a social media based cause brand community

RQ1b in Study One aimed to identify how the cause organisations employ practices to facilitate value in a social media based cause brand community. This study thus extends extant practices research

(e.g. Echeverri & Skålen, 2011; Schau et al., 2009) that focuses only on Value Co-creation and does not specify participants' roles and activities in a range of value creating interactions.

Study One revealed that the organisations employed practices differently to facilitate value in respect to the numbers and types of practices. This result reflected the organisations' age and their willingness to relinquish control. The finding also indicated the organisations' responsiveness to their supporters' behavioural logic, their different organisational strategies (e.g. push vs. pull) and the vibrancy of their communities due to the diversity of practices. The organisations also appeared to facilitate value differently since their practice physiology (i.e. the way practices combine with other practices in interactions) varied across the communities.

The study also identified eight practices (*Welcoming, Governing, Badging, Customising, Grooming, Commoditising, Delivering, Charging*) that were not employed by both organisations and found that these practices might not be suitable to these social media based cause brand communities. However, the intent of these absent practices was sometimes operationalised in other communications such as their website.

Roles

Study One also showed that the organisational roles in facilitating value might vary in *Value Co-creation* according to supporters' congruence of practice elements. Organisation A was found to always act as a *Value Co-creator* since Organisation A supporters were consistently congruent with all practice elements. In contrast, Organisation B sometimes acted as *Value Co-recoverer* as Organisation B supporters were incongruent in some interactions with practice elements. The study also found that the extent of a supporter's incongruence that involves more than one practice element might stymie an organisation's Value Co-recovery.

This study found that practice anatomy varied to that initially described by Schau and colleagues (2009) potentially due to the cause nature of the community, practitioner (e.g. organisation or supporter) and different types of supporter value (e.g. altruistic vs. hedonic). Practice anatomy might also differ since the organisations in these brand communities facilitate supporter value from all supporters' temporal experiences of the cause brand (past, present and future) as their causes are going concerns, not defunct. Indeed, many of the brand communities studied by Schau and colleagues (2009) centered on defunct products.

RQ1c Practices employed by supporters of a social media based cause brand community to create and co-create value

RQ1c in Study One aimed to identify how supporters' use of practices to create value in a social media based cause brand community. This study extends extant practice research by distinguishing supporters' use of practices in various types of value creating interactions. The study found that supporters use practices to create value in multiple ways. Indeed, the numbers of practices supporters employed in value creating interactions reflected their value creating activity and the vibrancy of the communities. Supporters' use of practices in value creation also suggested their positivity (e.g. Empathising) or their pro-activity and engagement with the cause brand (e.g. Informing). Supporters employed practices in direct value co-creating interactions that yielded both inter-thematic and intra-thematic practice interactions that strengthened the brand community (inter-thematic interactions) and also highlighted a united focus (intra-thematic interactions).

Supporters' non-use of certain practices suggests the inter-relatedness of practices (e.g. *Helping, Empathising*) and supporters' unfamiliarity of certain practices. The organisations might employ some of these practices to foster supporters' use of them.

Roles

Supporters varied in their roles in *Value Co-creation* and *Independent Social Value Co-creation* depending on whether they drew on congruent practice elements. Supporter roles identified in Value Co-creation included *Value Co-creator* and *Value Co-destroyer*.

Practices in clicks

Supporters evidenced considerable use of clicks (e.g. Facebook like, share; Twitter retweet, favourite, YouTube view) that limited practices to three (Empathising via a Facebook like, Twitter favourite; Evangelising via a Facebook share, Twitter retweet and Learning via a YouTube view). As supporters' clicks restrict practice diversity and weaken a brand community, the organisations might therefore encourage supporter comments to diversify practices that strengthen a brand community.

Each supporter click however is a value creating interaction that allows the organisation (Value Co-creation) and other supporters (Independent Social Value Co-creation) to enter the supporter's value creation sphere and influence value creation. Supporter clicks are also a form of feedback to organisations on their posts and thus represent organisational value.

This study suggested that clicks also enable value creation to be amplified when a supporter observes others' subsequent posts or clicks on the same post. This value is suggested as *Independent Value Creation* since supporters create value from observations that are mental, akin to the process of reflection and thus independent of the organisations and other supporters as they involved no further direct interaction with them.

RQ2 Organisational perceptions of value creation in a social media based cause brand community

Having distinguished the organisational and supporter roles in value creation in a social media based cause brand community by identifying their use of posts and practices, the purpose of Study Two was to investigate more deeply the *strategies* the organisations employ to facilitate value and explore their perceptions of both organisational and supporter value. Accordingly, Study Two addressed gaps in extant literature of supporter-centric, value creation studies in social media and social media based cause brand communities.

Study Two found that the organisations focus on driving supporter engagement and thus *Value Co-creation* but appeared more focused on realising organisational value than on facilitating supporter value since the organisations did not cite or imply supporter value creation as a goal of their social media based brand communities. These findings contrast with Dixon and Keyes (2013) who recommend organisations place donors (supporters) at the centre of their engagement. The finding was also inconsistent with Fournier and Lee (2009) who argue that a brand community exists to serve the people in it.

RQ2a Cause organisations' strategies to facilitate supporter value in a social media based cause brand community

RQ2a aimed to identify the strategies employed by cause organisations to facilitate supporter value in a social media based cause brand community. This study extends the small number of studies that identify organisational strategies in social media based brand communities and the larger body of research into organisational strategies in the wider realm of social media.

Study Two revealed the organisations' strategies are focused upon their *strategic intent* (e.g. their performance aspirations, success indicators, planning and integration) and their *strategic execution* (e.g. enticing and optimising supporters' engagement). The cause organisations' strategies were consistent with extant literature as they are focused on building relationships with supporters and to bring supporters "closer to the brand" (Adjei et al., 2012, p. 22) However, this study found little

organisational focus on brand equity or brand loyalty as organisational benefits generated by supporter engagement that are widely discussed in the literature.

Strategically, the organisations considered the brand communities enable them to connect with supporters, customise messages and facilitate donations, although fundraising was not always an implicit brand community goal. The organisations considered supporter engagement was a positive outcome of the brand communities and integrated them into their business and marketing planning.

This research identified that the organisations employed different strategies to grow their communities either using organic (unpaid) or a combination of organic and inorganic (paid) measures. The organisations focused their strategies upon driving organisational-supporter engagement to ensure supporters focused upon the tasks that mattered to the organisation. These strategies included taking the lead in building relationships by initiating posts, providing well-timed, authentic supporter centric content, requesting supporters to undertake specific tasks, using incentives and holding events or webinars.

The organisations optimised engagement by devoting dedicated and skilled resources to managing their communities but did not employ behavioural guidelines that might help mitigate value destruction (Echeverri & Skålen, 2011). Nevertheless, both organisations operated a problematic incident protocol. Finally, the organisations' reported little supporter feedback that if applied would boost their reciprocal value creation as per Grönroos (2012).

RQ2b Cause organisations' perceptions of supporter and organisational value

The purpose of RQ2b in Study Two was to identify the cause organisations' perceptions of supporter and organisational value. This study thus extends limited supporter-centric, value creation studies in social media based cause brand communities that use service logic and also explore reciprocity. The organisations perceived their supporters generate value from *contribution*, *connection* and *wellbeing* associated with participating in the social media based cause brand communities that suggests supporters' altruistic, hedonic and social value oriented motives (Holbrook 1994, 2006). This finding also coincides with the interpretation of value by Grönroos and Voima (2013) as the degree of becoming better/worse off experienced by the supporter.

The organisations perceived that supporters generate value from three (engagement, positive emotions and meaningfulness) of the five elements of wellbeing proposed by Seligman (2002, 2011) and that supporters' wellbeing leads to the wellbeing of others, that reflects how social media can generate social good. This result also followed Seligman (2002, 2011) who states that wellbeing not

only results from the cumulative effects of individual wellbeing but might also manifest in the wellbeing of others. This perspective thus articulates a new understanding of “social good” in social media as wellbeing for others.

Organisational value

The organisations perceived they derive value from *brand awareness, fundraising, brand advocacy, community size, feedback* and *supporter engagement* that collectively expand their supporter and financial resources. However, the first five of these dimensions appear to stem from the sixth of supporter engagement. These views contrast with early brand community research that mainly focus upon organisational value as brand loyalty (e.g. Algesheimer et al., 2005; McAlexander et al., 2002; Muniz Jr. & O’Guinn, 2001) but align with more recent social media based studies that identify brand communities generate brand awareness as “buzz” (e.g. Adjei et al., 2012, p. 22), deliver marketing efficiencies (e.g. Fournier & Lee, 2009) via brand advocacy (e.g. Keller, 2007) and that community size can delivery loyalty via supporters’ affect toward the brand (e.g. Scarpi, 2010). However, as noted earlier, supporter feedback was rare and thus restricted organisational value in these social media based communities.

Overall, Study Two answered RQ2, RQ2a and RQ2b by identifying the cause organisations’ perceptions of supporter and organisational value in a social media based cause brand community and by distinguishing the strategies they employ to facilitate this value.

RQ3 Supporters’ perceptions of value creation in a social media based cause brand community

Study One provided an overview on value creation in social media based cause brand communities, examining the influence of participants’ use of posts and practices in value creation. Harnessing insights from Study One, Study Two focused on the organisations, investigating their strategies to facilitate value in these social media based cause brand communities. Study Two also explored the organisations’ perceptions of organisational and supporter value. Informed by these earlier studies, Study Three shifted focus to supporters. The purpose of Study Three was to identify supporters’ perceptions of value creation, and their preferred value-linked experiences and wellbeing.

Supporters indicated that they participated most in direct value co-creating interactions with the organisations than with other supporters that coincided with the findings in Study One. Supporters also identified frequent *Independent Value Creation* where they reflected on a previous post or click that might indicate a deep engagement. However, supporters’ *Independent Value Creation* might

also signify that they are concerned with self-enhancement and self-presentation since they continue to cognitively process their posts or clicks. Nevertheless, this result extended Study One that could not identify invisible value creating practices such as reflection.

The results in Study Three and Study One that indicate supporters do not frequently create value in direct interactions with supporters suggest that supporters might shun extensive socialising in brand communities and socialise more on their own private networks. Indeed, socialising in brand communities might be akin to socialising at work where interactions with others are generally courteous and more formal than when interacting with close friends. Therefore, it appears that the social media based cause brand communities and specifically, the presence of the focal brand, might reduce the “social” aspect of social media for which social media has traditionally been known.

Supporters indicated that they create value in their interactions mostly by spreading the brand’s good news (i.e. Evangelising) and lending moral support (i.e. Empathising). Supporters’ use of Evangelising suggested that they are eager to increase awareness and support of their cause amongst their networks. Their use of Empathising might indicate they are also keen to contribute to a positive community. Supporters also identified that they clicked more than commented in value creating interactions. However the level of clicking reported appeared understated when compared to the level of activity observed in Study One. This might suggest they lose track of time on social media and enter a flow state (Csikszentmihalyi, 1990).

RQ3a Supporters’ preferred, value-linked experiences and their implications for a social media based cause brand community

RQ3a in Study Three aimed to identify supporters’ preferred, value-linked experiences and their implications for value creation in a social media based cause brand community. This investigation extends limited, extant literature into supporters’ creation of value-in-use and its implications in a social media based cause brand community. The study identified supporters preferred altruistic (e.g. ethical and spiritually uplifting) and hedonic (e.g. fun) value linked experiences and that these preferred value-linked experiences might be associated with age. For example, older supporters preferred more altruistic experiences whereas younger supporters desired more hedonic types of experiences. Interestingly, social value linked experiences were ranked low by supporters that coincided with the study’s earlier finding that supporters might not seek to socialise in a social media based cause brand community. The types of value-linked experiences preferred by supporters (e.g. altruistic, hedonic) rather than status and esteem based social value also clarified that self-

enhancement was not proximal for supporters in these communities that had been unclear in the earlier studies.

RQ3b Supporters' wellbeing and its implications for a social media based cause brand community

The aim of RQ3b was to identify supporters' wellbeing and its implications for a social media based cause brand community. This study thus extends limited extant research into the implications of wellbeing for value creation in a social media based cause brand community.

Study Three found that the older group of supporters who preferred altruistic value-linked experiences reported higher levels of wellbeing than the younger supporters in the other group who preferred hedonic value linked experiences. This result is also consistent with Seligman (2002) who asserts that happy people are already imbued with a sense of wellbeing and are therefore more likely to demonstrate altruism. This finding coincides with this study's earlier result that the older cohort of supporters preferred more altruistic value-linked experiences.

Study Three identified that supporters generally felt a sense of wellbeing. Positive relationships, accomplishment and meaning were indicated as the strongest components. While this study did not measure the *association* of supporters' participation in the community and *wellbeing* it seems reasonable to anticipate that supporters' sense of wellbeing might be enhanced by their participation in a social media based cause brand community. The organisations might therefore facilitate positive, and meaningful brand community experiences for supporters that also highlight their achievement in helping others. Overall, Study Three answered RQ3, RQ3a and RQ3b by identifying supporters' perceptions of value creation, their value-linked experience preferences and wellbeing.

8.4 Discussion of the overarching research question

RQ: How is value created in a social media based cause brand community?

This research finds that participants' use of posts and practices and various organisational strategies influence value creation in social media based cause brand communities. The research specifically identified participants' roles and their activities in value creation.

The organisations' role in facilitating value in a social media based cause brand community

This research recognised that the organisations' roles as *value facilitators* and *service providers* encompass the establishment and ongoing support of their brand community platforms via the

provision of resources (e.g. infrastructure, information technology, dedicated staff and posts) that represent potential value-in-use. The organisations also facilitate value in a social media based cause brand community by employing posts and practices that respond to their supporters' behavioural logic. Posts are thus sufficiently numerous, timely, contain cause-focused content, use positive language and tone and placed on platforms most used by supporters.

The organisations facilitate value by initiating interactions with supporters, acting as Value Co-creators and where necessary as Value Co-recoverers. Indeed, the organisations can facilitate value by reducing supporter incongruency and Value Co-destruction.

Adopting a strategic focus enables the organisations to facilitate value. Here, the organisations integrate the brand community with their business and marketing plans and align their practices with their strategic aims. The organisations also facilitate value by holding supporter events or webinars and implementing a problematic incident protocol that mitigates potential value destruction.

The cause organisations might undertake a number of other actions to facilitate value. These include reducing practice element incongruence by employing Governing and Hosting, emphasising social good in posts and practices to facilitate supporters' altruistic value and enabling fun in the brand communities to facilitate supporters' hedonic value. Finally, the organisations could also facilitate value by encouraging supporter comments that strengthen their brand communities via greater practice diversity. Supporters' comments enable feedback that if harnessed to improve supporters' experiences can also generate organisational value via reciprocal value creation.

The supporters' role in value creation in a social media based cause brand community

Supporters are value creators and value co-creators. As value creators, supporters might create value independently as *Independent Value Creation* or socially and collectively with other supporters as *Independent Social Value Co-creation*. As value co-creators supporters participate as resource *co-producers* with the organisations in the joint production process. The supporter however is still in charge of value creation. In this study, supporters' creation of value as *Independent Value Creation* was limited but potentially understated since value creation via reflection is invisible to the observer.

Supporters employ posts and practices to co-create value more with the organisation than with other supporters. This could be due to the proximity of the cause brand in the social media based brand community and suggests socialising is done more on supporters' own private networks.

Value co-creation occurs in direct interaction between the cause organisation and the supporter. The *Value Co-creation* platform is established by a supporter's post comment or click interaction. The supporter and the organisation thus enter a dialogue (interactive communication).

In this research, supporters appeared keenest to co-create value with the organisations and thus exhibit a high degree of relationality with the organisation. Indeed, supporters' direct value co-creating interactions with the organisations seemed most likely to occur when the organisations' resources were consistent with supporters' behavioural logic in terms of *time* (numbers of posts, timings), *form* (content and language) and *place* (platform).

Supporters in this study were generally congruent with practice elements and thus acted mostly as Value Co-creators but also sometimes acted as Value Co-destroyers due to incongruence with practice elements.

Supporters create value differently evidenced by their varied use of the numbers and types of practices. Supporters also create value most in direct interactions by clicking that limits practice diversity to three practices (Empathising via a Facebook like, Twitter favourite; Evangelising by a Facebook share or a Twitter retweet, and Learning by a YouTube view) and potentially weakens the brand community. Supporters created value most frequently by employing Learning as a YouTube view.

Supporters provided limited feedback via post comments that the organisations could harness in reciprocal value creation. However, supporters' extensive clicking behaviour facilitates organisational value as reciprocal value creation because clicks guide organisations' content strategies that can improve supporters' brand community experiences. Organisations also generate value from increased awareness of their brands amongst supporters' networks from supporters' direct interactions via a post or click.

Supporters' preferred value linked experiences (e.g. altruistic, hedonic) varied and are potentially associated with supporter's age despite the "other" orientation of the cause. Supporters also reported a sense of wellbeing that might result from participating in these brand communities. Figure 8A below depicts value creation in a social media based cause brand community using service logic that distinguishes participants' roles and value creating activities.

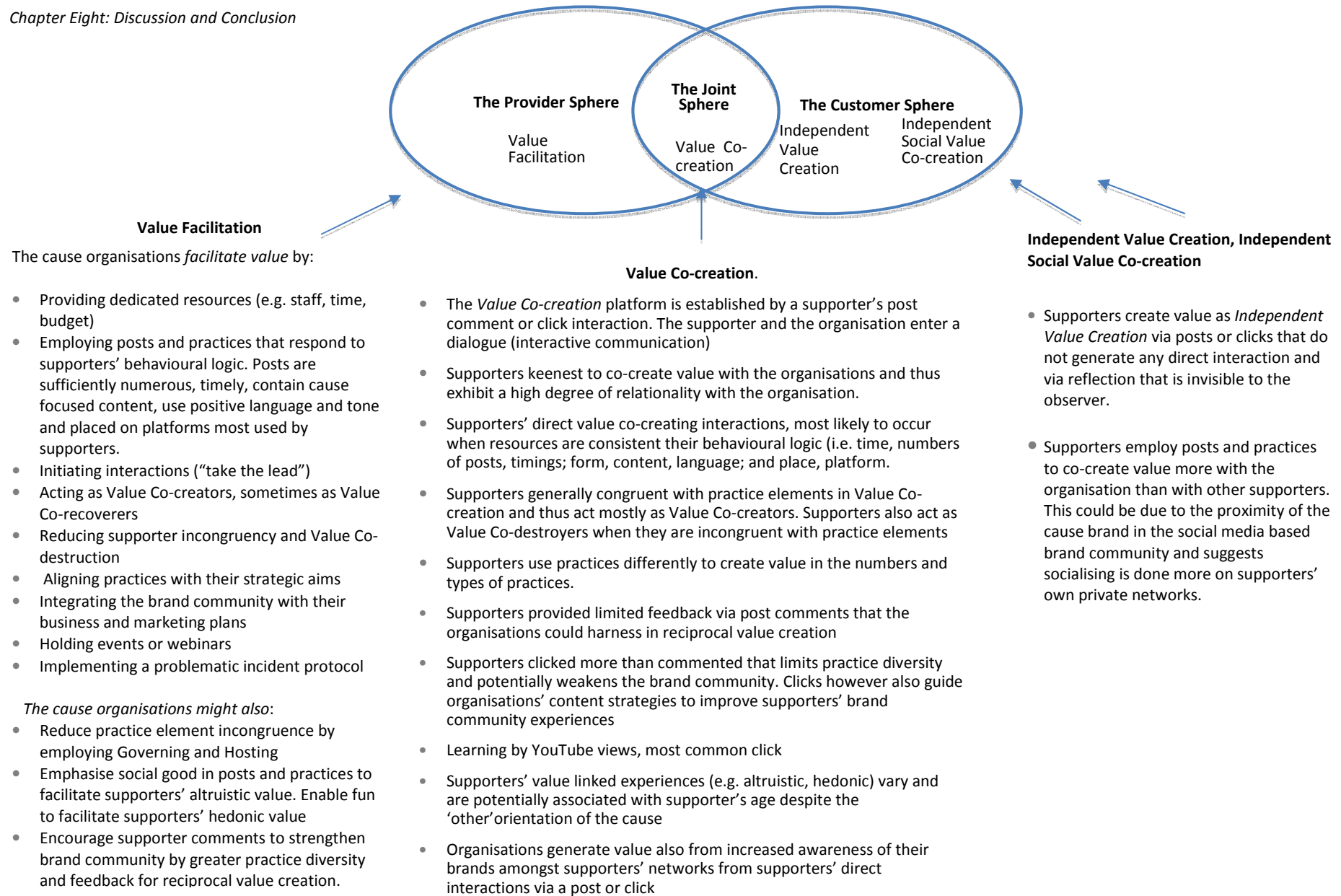


Figure 8A: Value creation in a social media based cause brand community using service logic (following Grönroos & Voima, 2013).

The Model of Value Co-creation in Service

The research successfully applied *The Model of Value Co-creation in Service* (Grönroos, 2012) that offers deeper insights into the organisations' roles in co-creative; value producing social media based cause brand communities. It showed that the service of a social media based cause brand community is co-produced in interactions between an organisation and its supporters. The findings also suggest that a social media based cause brand community resembles a virtual servicescape where the impact of virtual surroundings (e.g. layout, accessibility and navigatability of pages) influences the behaviour of both the organisation and their supporters in value creation. This finding extends the study by Vilnai-Yavetz and Rafaeli (2006) who find that *aesthetics* (e.g. sensory experience) in a virtual servicescape influence a customer's feelings of pleasantness, satisfaction and approach toward a service interaction, and *professionalism* influences satisfaction but not feelings of pleasantness or approach toward a service interaction. In contrast, this research identified aesthetics and professionalism as organisational resources offered to supporters in *Value Co-creation* and focuses upon how all organisational resources might influence supporter value that is generated from supporters' experiences and outcomes of participating in the social media based cause brand community. Furthermore, this research proposes that the focal customer feelings described by Vilnai-Yavetz & Rafaeli (2006) are integrated in this research in the subjective and relativistic aspects of supporter value (Holbrook, 1994, 2006).

Usefulness of The Model of Value Co-creation in Service

This research shows that *The Model of Value Co-creation in Service* (Grönroos, 2012) enables organisations to clearly identify the resources and activities required to facilitate value in *Value Co-creation*. The Model is thus useful to organisations when they blueprint (Shostack, 1984) their overall service of a social media based cause brand community as it guides them to identify all resources and processes that are provided by the organisation and their supporters in potential *Value Co-creation*. However, no similar model for *Independent Social Value Co-creation (ISVC) in Service* appears evident in extant literature. Therefore, this research suggests that an *ISVC* model would provide organisations useful insights into how they might gain entry into their supporters' value creation sphere and influence their supporters' value creation by describing the resources and processes that are integral to interactions amongst supporters. Such a model might also assist organisations to move their supporters from potential *Independent Social Value Co-creation* (i.e. interactions and collective social value creation) to *Value Co-creation* (i.e. direct interactions with the organisation).

Service Concepts and Benefit Statements

The Model's starting point is the Service Concept that describes "what the service provider wishes to achieve and for whom" (Grönroos, 2012, p. 17). This research indicated that each cause organisation has a *Service Concept* and *Benefit Statement* for their *end* customers (i.e. those people assisted by the collaboration of the cause organisation and their supporters) rather than their supporters. This research thus suggests each organisation should develop a *supporter* focused *Service Concept* and *Benefit Statement* to facilitate supporter value and that the organisations publish these statements on their social media based community platforms as part of "hosting", an organisational practice also proposed by this study that is additional to those offered by Schau and colleagues (2009) and Echeverri and Skålen (2011).

Resources and Activities

The *Value Co-creation* platform that forms the middle part of the model comprises *resources* (e.g. physical, contact employees and focal and fellow customers) and *activities* (e.g. accessibility that might be physical, mental or virtual, interactive and peer communication). In this research, *resources* were virtual rather than physical and both operand (e.g. social media platforms) and operant (e.g. posts) (Arnould et al., 2006; Baron & Warnaby, 2011a, 2011b). Also, contact employees were considered in this research as the cause organisation staff and focal and fellow customers as supporters.

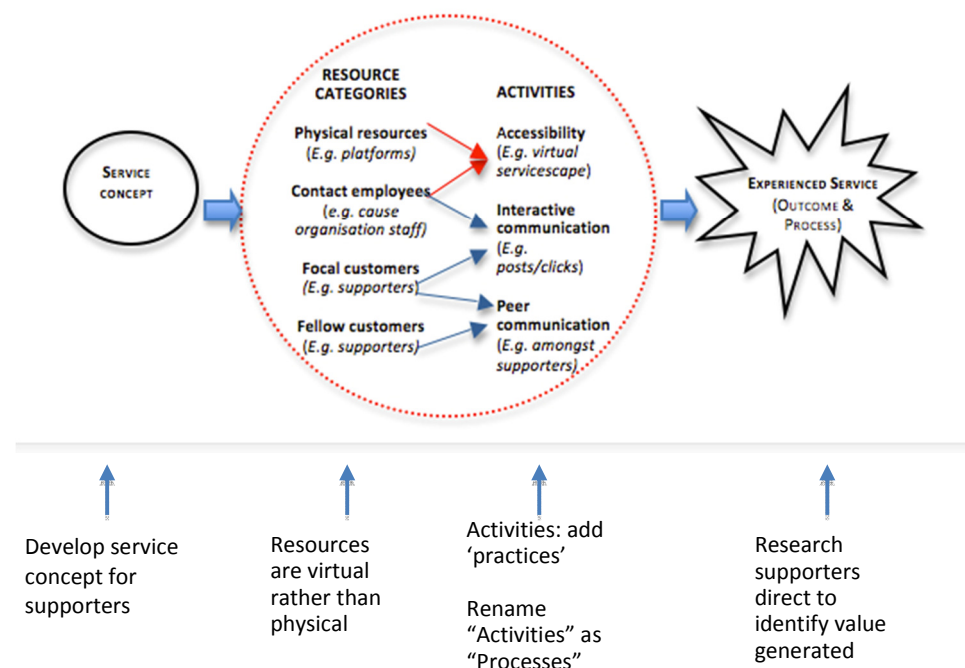
All studies in this research indicated that *peer communication* (between supporters) was considerably less than that between the organisation and its supporters. Thus, this research suggests that the organisations build this activity to facilitate value. This research also recognised that participants' use of practices in *Value Co-creation* is omitted from the Model's *Resources and Activities* and thus identifies "practices" as an important addition, making The Model more relevant to the contemporary context of social media based cause brand community. Furthermore, this study suggests that "Activities" in The Model are renamed as "Processes" for clarity and consistency with terminology and concepts in Service Logic and specifically the three spheres value creation model (Grönroos & Voima, 2013).

The Experienced Service

The Experienced Service is the third component of the Model that Grönroos (2012) asserts is the both the *outcome* and *process* of participating in the *Value Co-creation* platform. *The Experienced Service* in this research highlighted that the organisations facilitate value in both supporters' *experience* in a social media based cause brand community and in the *outcome* of supporters' overall experience.

However, as supporter value is invisible to the observer, whether value is truly co-created can only be verified directly with supporters.

Overall, this research considers The Model (Grönroos, 2012) is useful to the organisations in facilitating value as it assists them to audit, blueprint and strategically optimise the resources and processes of both the organisations and their supporters in *Value Co-creation*. Based on this research, Figure 8B below describes the *Model of Value Co-creation in Service* in a social media based cause brand community. The area in the dotted circle is the value co-creation platform.



- Model is useful to cause organisations in blueprinting their service of a social media based cause brand community for auditing its resources and processes ('activities')
- No similar extant model for *Independent Social Value Co-Creation*

Figure 8B: Application of the Model of Value Co-creation in Service (Grönroos, 2012) in a social media based cause brand community.

The Value Creation Pyramid

This research revealed resources and process as the building blocks of value creation necessary for supporters' interactions and establishment of the value co-creation platform and for potential *Value Co-creation* (or *Independent Social Value Co-creation*). Indeed, Study One identified that both resources and processes are synergistically required for supporters' value creation. For example, posts must be designed to suit supporters in their language, content, tone, timing and platform and also contain practices that are conducive to supporters' engagement. Posts are not synchronised for example, when the post (the resource) itself is ill expressed or appears on the wrong social media

platform even if the practice (the process) is appropriate for the supporter. Therefore, this research considers supporters interact in either a direct interaction in potential *Value Co-creation* or with supporters in *Independent Social Value Co-creation*, to establish the value co-creation platform when resources and processes are synchronised. Following Grönroos & Voima (2013) value creation then occurs if supporters merge the organisational (or other supporters') resources and processes with their own.

The interplay of resources (e.g. posts) and processes (e.g. practices) in value creation is depicted in *The Value Creation Pyramid* in Figure 8C below in which a supporter interaction is first invoked (depicted as the middle of the pyramid) that establishes the *Value Co-creation* (or *Independent Social Value Co-creation*) platform. Value creation depicted as the pyramid's pinnacle, occurs if the supporter merges the participant's resources or processes with their own resources or processes as per Grönroos & Voima (2013). Furthermore, the arrow highlights that the more appropriate are the resources and processes to the supporter the more likely that upward movement will occur in the pyramid, that is, that interaction and ultimately value creation will occur.

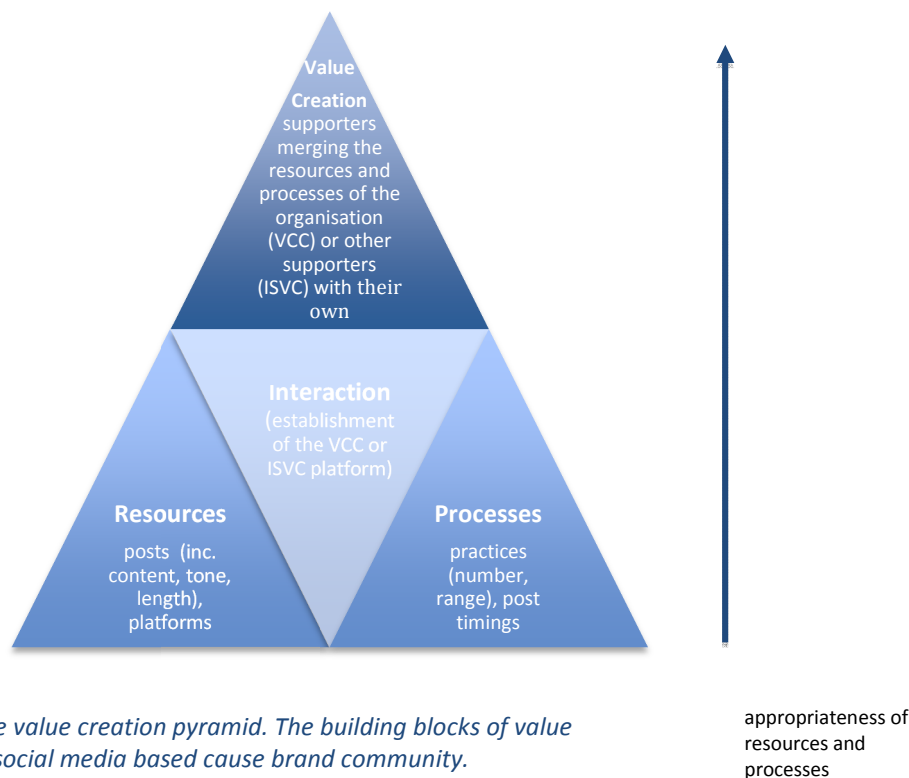


Figure 8C: The value creation pyramid. The building blocks of value creation in a social media based cause brand community.

Value Creation Resource and Process Matrix

The notion of appropriateness of resources and processes for value creation that emerged in this research is expanded in *The Value Creation Resource and Process Matrix* that appears in Figure 8E

below that depicts four value creation scenarios that result from the *appropriateness* of an organisation's (or a supporter's) resources and processes to another supporter. In Quadrant One, value creation occurs when resources and processes are *appropriate*; in Quadrant Two, if resources are appropriate but processes are inappropriate participant interaction and value creation are *unlikely*. Similarly, in Quadrant Three, if *both* resources and processes are inappropriate, no interaction and value creation are likely to occur. Finally in Quadrant Four, if processes are appropriate but resources are inappropriate, participant interaction and value creation are *unlikely*.

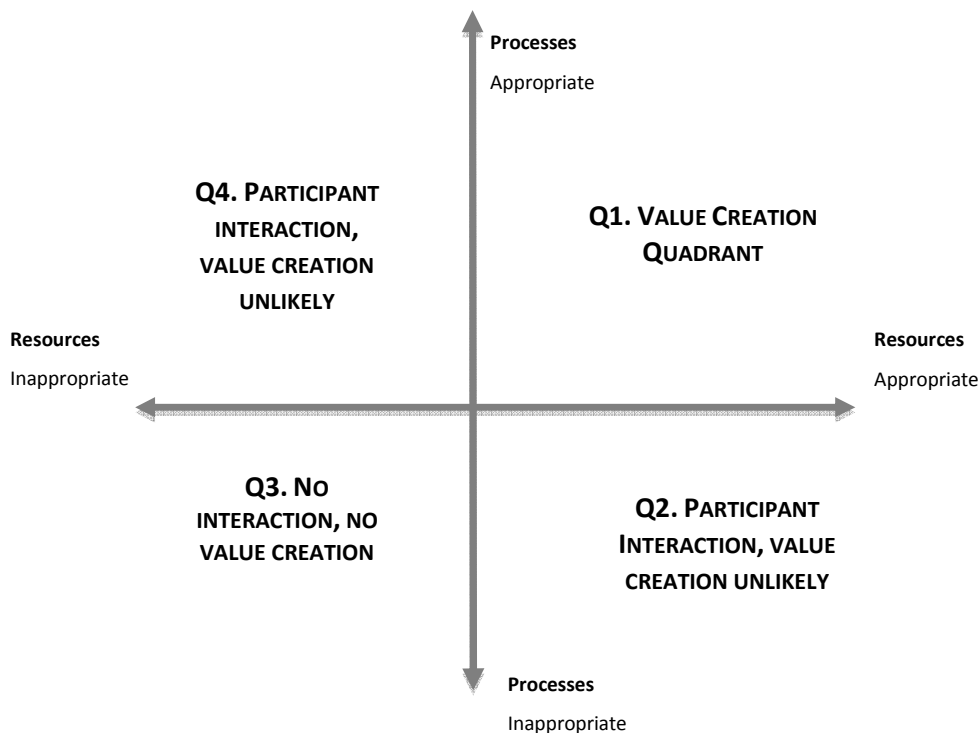


Figure 8D: The Value Creation Resource and Process Matrix.

Value for the organisation, reciprocal value creation in Value Co-creation

Finally in answering the overarching research question of how is value created in a social media based cause brand community, this research (Study Two) revealed that organisations might realise value in three ways. First, organisational value might emerge from *community growth* and the *cause brand equity* generated by a supporter's *direct interaction* via a post or click on an organisational post that increases awareness of the social media based cause brand community amongst the supporter's own network and evokes the community's vitality that attracts new supporters. This proposition coincides with Aaker (1996) who asserts that brand equity occurs via the dimensions of awareness, perceived associations, quality and customer loyalty. In this first scenario, the

organisation realises value from the supporter's interaction that establishes the *Value Co-creation* platform irrespective of whether the supporter creates value that is dependent upon whether they merge the organisation's resources and processes with their own (Grönroos & Voima, 2013).

This proposition thus extends extant perspectives (e.g. Achrol & Kotler, 2012; Grönroos, 2008; Kotler, 1972) that state *organisational value* is derived from customer (supporter) value as it suggests that in the contemporary context of a social media based cause brand community, *organisational value* might emerge from an *interaction* that only *establishes* the *Value Co-creation* platform rather than *Value Co-creation* itself when supporters merge their resources and processes (e.g. practices) with the organisations in a dialogic process (Grönroos & Voima, 2013). This proposition also expands Gupta and Lehman's (2005) assertion that in *Value Co-creation* value gets created for all parties since this study argues that the establishment of the *Value Co-creation* platform alone via supporters' interactions might also deliver organisational value. However, the proposition is consistent with Vargo and Lusch (2008) who posit that when providing a service to a customer, the service provider potentially receives some service in return.

The second way that cause organisations might realise value emerges from supporters' brand loyalty via their repeat visits to the social media based cause brand community and advocacy when supporters create value. This proposition thus coincides with Gupta and Lehman (2005) who assert that in *Value Co-creation*, value is created for all parties.

In the third scenario, organisational value is generated as *reciprocal value creation* when a supporter provides *feedback* in an interaction with the organisation, that the organisation harnesses to improve the supporter's community experience. Positive supporter experiences foster supporters' further visits and value creation, increases awareness of the social media based cause brand community that leads to a growing, active and engaged community. This research proposes that this final scenario is the most important as it improves the supporter's experience in the social media based cause brand community while generating organisational value.

Although supporter feedback from comments that the organisation could harness appeared limited, Study One contends that the organisations received feedback from supporters' click responses to organisational posts since clicks guide the organisations' content and their efforts to improve supporters' experiences in the social media based cause community. This proposition thus aligns with Grönroos (2012) who proposes that reciprocal based value in *Value Co-creation* is dependent on the organisation applying the feedback it receives in dialogue with supporters.

8.5 Contributions to theory

The main objective of this thesis was to investigate how value is created in a social media based cause brand community. Much extant research focuses upon the discrete areas of brand communities, social media, brands, cause brands, value and value creation. However, little research to date combines these concepts and has specifically explored value creation in the increasingly pervasive context of a social media based cause brand community. This research has connected these concepts and thus contributed to the development of several theoretical frameworks.

8.5.1 Value creation using service logic and the model of value co-creation in service

Application of service logic in a social media based cause brand community

This research has advanced the theoretical understanding of value creation in the contemporary context of a social media based cause brand community from its use of service logic that has had limited previous empirical application and which enabled analytical specificity by demonstrating participants' roles and their relative importance in value creation. Such specificity had been obscured in extant value studies that use other value creation theories such as S-D Logic. Figure 8A depicts these specific contributions by describing participants' roles and activities in value creation in a social media based cause brand community.

As Figure 8A shows, the organisational role is as a Value Facilitator and a Resource Provider providing resources (e.g. social media platforms, staff, information via posts) and processes (e.g. practices) that supporters harness in value creation. *Value Facilitation* occurs when there is no direct interaction via a post or click between the organisation and its supporters.

In a social media based cause brand community, the supporter might act as a resource co-producer and value co-creator when the supporter interacts directly with the organisation via a post and click. The supporter might also adopt the role of independent value creator when there is no direct supporter interaction via a post or click with the organisation in *Independent Value Creation* or when they create value collectively with other supporters in *Independent Social Value Co-creation*. Throughout, value is considered an "interactive, relativistic, preference experience" (Holbrook, 1994, p.27) and is a function of the supporter's value-in-use when they participate in the social media based cause brand community.

Application of the Model of Value Co-creation in Service

This research also demonstrates the efficacy of Grönroos' (2012) *Model of Value Co-Creation in Service* that specifies *Value Co-creation*. It identifies the Model as a useful framework for

organisations to analyse the interplay of participants' resources and processes and outcomes for insights into value creation. The application of this Model in a social media based cause brand community revealed that the organisations do not have a Service Concept containing a benefit statement for supporters. This was thus proposed as a recommendation for the organisations to enhance their efforts to facilitate value. The research also identified resources were virtual rather than physical as originally proposed by Grönroos' (2012) and that identification of the *experienced service* requires direct investigation with supporters to identify value generated. This research also suggested some small modifications to the Model to make it more theoretically relevant to a social media based cause brand community. These include adding "practices" as a category to "activities" and renaming "activities" as "processes" for clarity and consistency with terminology in service logic. Figure 8B above depicts these specific contributions.

8.5.2 Value enacting practices

The research develops theoretical understanding of value enacting practices by exploring their efficacy in a social media based cause brand community context. It identified participants' most frequently used practices (i.e. Empathising, Evangelising, Informing) and introduced new practices (e.g. Hosting, Learning, Acknowledging, Reflecting).

This research applies the concept of practice anatomy originally offered by Schau and colleagues (2009) and extended by Echeverri and Skålen (2011) and developed the interpretations of practice anatomy to suit the social media based cause brand community context.

This research uses Echeverri and Skålen's (2011) Practice Dimensions, Praxis, Subject Positions that appear previously unapplied in contexts beyond the authors' original application to the Swedish transport system. This study also identified that co-destruction might be more significant if participants' incongruence extend to more than one practice element.

It also extends the application of Echeverri and Skålen's (2011) theoretical concept by applying it in the interactive value formation that occurs *between* non-organisational actors in *Independent Social Value Co-Creation*. Accordingly, this study identified co-creative and co-destructive Practice Dimensions, Praxis and Subject Positions in *Independent Social Value Co-creation*.

8.5.3 Engagement

The research extends additional understanding of the theoretical concept of engagement in value creation to include *organisational engagement* and demonstrates that supporter engagement can occur in a range of value creative contexts (e.g. *Independent Value Creation* and *Independent Social*

Value Co-creation) beyond the organisation-supporter, co-creative setting of extant studies. This research also highlights that in these organisation-sponsored social media based cause brand communities, organisational engagement precedes supporter engagement and value creation.

8.5.4 Brand community

This research extends the body of brand community studies by its investigation into social media based cause brand communities that are *supporter* rather than organisational-centric, *social media based* rather than offline or in other online forums such as websites, and that surround *causes* rather than commercial brands. The exploration into value creation in this context builds the brand community literature that was scant particularly into the influence of participants' posts and practices in value creation in a social media based cause brand community. It also deepened understanding into the strategies that the organisations might employ to facilitate value.

This research shows that the nature of value (e.g. altruistic rather than hedonic) and practice elements differ in these cause brand communities than the product focused communities studied by Schau and colleagues (2009). It also introduces the notion of *Amplified Value Co-Creation* and *Amplified Independent Social Value Co-Creation* that occur when supporters click on posts and further justifies the usefulness of clicks. Furthermore, this research extends extant brand community research by considering the implications of supporters' preferred value-linked experience preferences and wellbeing in a social media based cause brand community. This investigation therefore lays the foundation for future research and further theoretical development by associating the various types of value creating interactions with supporter value and wellbeing.

8.6 Managerial contributions

This research has provided management with several contributions. It enhances organisational understanding of their key role as a value facilitator and service provider in an organisationally sponsored social media based cause brand community. The research also deepens organisational understanding of the organisations' and supporters' roles and activities in value creation and how they might better facilitate value in the posts and practices they employ and the strategies they implement.

This research also provides management with insights into the strategic implications of supporters' preferred value-linked experiences and wellbeing, enabling managers to adapt their strategies to enhance supporters' value creation. Specifically, these strategies include posting at the appropriate time, in the right frequency and on the right platform and communicating content that will entice

supporter engagement. Other organisational strategies include providing supporters with engagement opportunities that are ethical, spiritually uplifting and fun and that enhance creation of altruistic and hedonic value and wellbeing.

The “*Four C Model of Value Creation*” (i.e. Capacity, Collaboration, Commencement, Customisation) developed from the findings in this program of research provides organisations with a guide (Figure 8A above) to optimise supporter value creation in a social media based cause brand community.

Finally, the *Model of Value Co-creation in Service* (Grönroos 2012) offers managers a useful framework and tool to audit their own and supporters’ resources, processes and outcomes in *Value Co-creation* as they blueprint (Shostack, 1984) their overall service of a social media based community. The model also assists managers to identify the effectiveness of their *Service Concepts* and to analyse the interplay of all participants’ resources and processes in value creation in the social media based cause brand community.

8.7 Limitations

Several limitations and delimitations are identified in this research. First, the research involved two cases so findings are not generalisable to other organisations. However as per Yin (1984), the case studies are generalisable to the theoretical propositions of this research. The research design is also strength as two cases provided deep insights into value creation via literal and theoretical replication logic (Yin, 1984) that predicts similar (literal replication) and contrary (theoretical replication) results. Although not generalisable to other populations, the findings of this research can be subsequently further explored in qualitative research and tested in quantitative studies.

Other factors that might influence value creation in a social media based cause brand community such as extreme size (i.e. very large or very small), or cross-cultural cause identity resulting from a cause being internationally headquartered, were considered outside the scope of this research as they warrant dedicated and specific research attention. Further, whilst anticipating that this research will be useful to commercial organisations, dedicated studies in the commercial context using similar parameters would also be helpful to extend organisational understanding and enhance knowledge.

The social media based cause brand communities of this research were situated on three of the currently most popular social media platforms. In a dynamic and constantly evolving digital environment where new iterations of the Internet including the semantic web constantly emerge, it is probable that the platforms of social media based cause brand communities will evolve as other media channels have changed. However, as this research is grounded in the fundamental customer-

centric, marketing concept (McKitterick, 1957; Levitt, 1960) that has already transcended significant philosophical and technological changes in the marketing landscape, and uses a versatile value creation theory, it is argued that the principles described in this research will endure irrespective of technology evolutions. Therefore, whilst gleaned in a contemporary technological context, this research is underpinned by enduring principles that ensure its contemporary and future relevance.

8.8 Future research

This research signals several future research directions. A longitudinal netnographic study for example is likely to render deeper insights. A larger quantitative study that could further explore and measure the relationship between the various type of value creating interactions, supporter value and wellbeing in a social media based cause brand community, might also be beneficial. In addition, this research provides a foundation for more extensive qualitative research to establish deeper insights into supporters' motives for participating in a social media based cause brand community might also be beneficial.

This research summons cross-cultural studies to compare value creation in social media based cause brand communities in different countries. The efficacy of brand communities that are hosted by for-profit organisations but which are dedicated to a cause as a for-profit tool as part of the for-profit's shared value initiatives might also be explored. Shared value is a management strategy that focuses on simultaneously creating value for the business and the society in which it operates (Porter & Kramer, 2011).

8.9 Conclusion

The purpose of this thesis was to investigate how value is created in a social media based cause brand community. Accordingly, the previous seven chapters have identified the research objectives (Chapter One), described the theory surrounding the field (Chapter Two) and presented the research design and methods used to address the research question (Chapter Three). The findings and discussion of the influence of posts (Chapter Four) and practices in value creation in a social media based cause brand community (Chapter Five) were described. The organisations' strategies to facilitate value and their perceptions of the organisational and supporter value that results (Chapter Six) were also presented. Furthermore, this thesis reported and discussed the findings into supporters' perceptions of value creation in a social media based cause brand community, their value-linked experience preferences, wellbeing and implications.

This chapter (Chapter Eight) has presented the purpose of this research (8.2) and discussed its findings to address the research questions (8.3) and the overarching research question (8.4). It has also identified the contributions of the research to theory (8.5) and practice (8.6) and described the research limitations (8.7). This chapter also details several potential future research directions (8.8).

This research has shown that value creation in social media based cause brand communities is complex but nonetheless potentially generates value for supporters and organisations alike. It also reflects how value creation contributes to positive outcomes for recipients of the vital services that cause organisations provide. Hence, social media based cause brand communities can manifest social good for the individual supporter, the service recipient and society at large. Certainly, it is social media for social good.

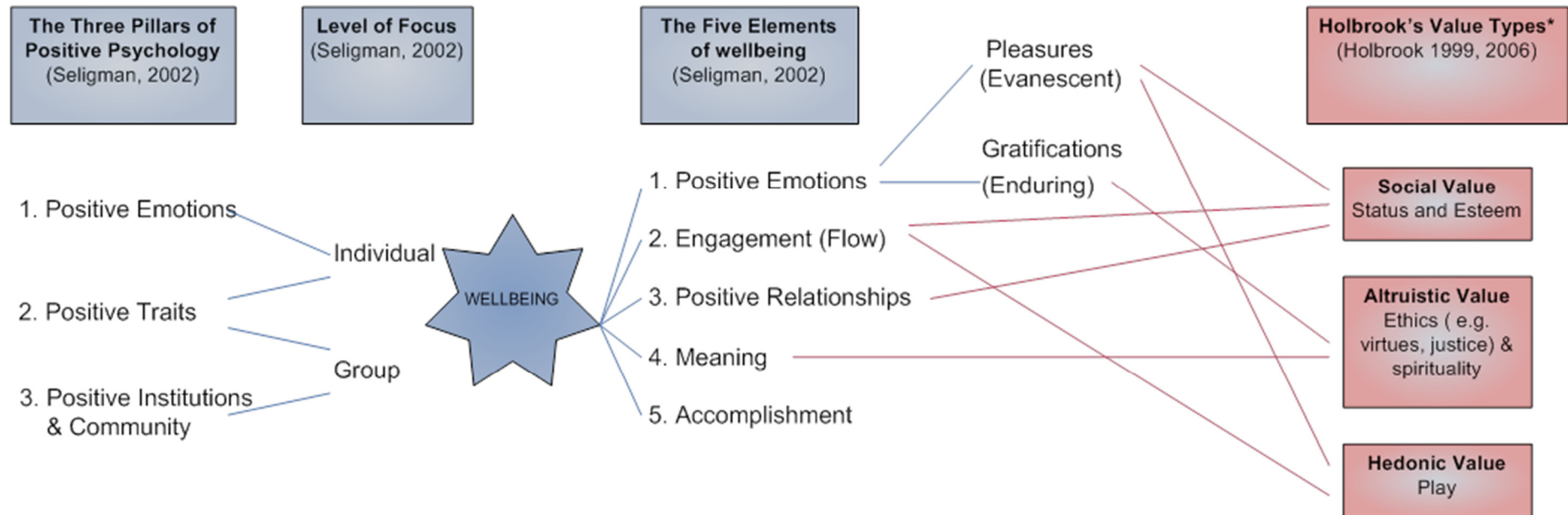
“We cannot live only for ourselves. A thousand fibres connect us with our fellow man; and along these fibres as sympathetic threads, our actions run as causes, and they come back as effects.” - Herman Melville

APPENDIX A: Table A1 Brand Community Related Concepts

			Using the three markers and additional distinguishing characteristics of brand community (Muniz Jr. & O'Guinn, 2001)
Related Concept	Key Descriptions	Similarities to Brand Community	Differences to Brand Community
Consumption Communities	"Invisible new communities, created and preserved by how and what men consume" (Boorstin, 1973:89)	<ul style="list-style-type: none"> Consciousness of kind: affiliation via shared interest in the consumption of a product 	<ul style="list-style-type: none"> Lack of shared moral responsibility Rituals and traditions: not identified, <i>and</i> Proximity: sense of physical proximity in consumption community, not largely studied where members are not physically proximal to one another (Muniz & O'Guinn 2001)
Subcultures of consumption	"Distinctive subgroups of society that self-selects on the basis of a shared commitment to a particular product class, brand or consumption activity" (Schouten & McAlexander, 1995:43)	<ul style="list-style-type: none"> Consciousness of kind: shared ethos, status hierarchies, acculturation Some rituals and traditions 	<ul style="list-style-type: none"> Moral responsibility: individual centred approach where collective identities are minimized. Greater extant moral responsibility towards the collective in a brand community, <i>and</i> Identity: degree of marginality 'or' 'outsider status' (Schouten & McAlexander, 1995:58). Brand: Brand is socially fixed in subculture of consumption, compared to a brand community where it is socially negotiated Muniz & O'Guinn (2001)
Neotribes	<p>Characterized by "fluidity, occasional gathering and dispersal" (Maffesoli 1996:76)</p> <p>"Diffuse unions, they form, they disperse, they reform reflecting a constant shift in identities of post modern consumers ... (members of these neo-tribes) are unbound to physical co-presence but exhibiting a local sense of identification, religiosity, syncretism, group narcissism" - Cova (1997:300)</p>	<ul style="list-style-type: none"> Consciousness of kind: in shared interests and ways to communicate 	<ul style="list-style-type: none"> Moral Responsibility: Brand community members are more committed than the ones described by Cova (1997) or Maffesoli (1996) Tribes are fluid rather than fixed. (Canniford 2011) Rituals & Traditions: not identified, <i>and</i>: Proximity: Neotribes tend to be conceived as interpersonal and local where brand communities are liberated from geography (Muniz & O'Guinn, 2001) Brand: Neotribes are not commercial where brand communities are explicitly commercial (Muniz & O'Guinn, 2001) Brands are less important in tribes; more important in tribes is the desire to socialise. (Canniford 2011)
Urban Neighbourhoods	"Communities bound together most frequently by shared interests , such as securing more resources like police, transit and educational support. Beyond this members share few ties" Jannowitz, 1952 in Muniz & O'Guinn, 2001: xxx)	<ul style="list-style-type: none"> Some consciousness of kind (in shared interests) 	<ul style="list-style-type: none"> Lack of rituals and traditions Moral responsibility for the group is secondary to their shared interest where community commitment is narrowly defined. Neighbourhood groups are defined by differences like brands are defined by differentiation <i>and</i> Brand: bound together by a shared interest rather than united around a brand
Virtual Community	"Affiliative groups whose online interactions are based upon a shared enthusiasts for and knowledge of a specific consumption activity or related group of activities" (Kozinets, 1999:254)	<ul style="list-style-type: none"> Consciousness of kind: shared interest 	<ul style="list-style-type: none"> Rituals and traditions and moral responsibility vary <i>and</i> Brand: not necessarily primarily focused upon a brand

Table developed for this research.

APPENDIX B: Figure B1: Distinguishing Holbrook's value types in creation of value in a social media based cause brand community (with particular reference to Social, Altruistic and Hedonic values) using Positive Psychology. Following Seligman & Csikszentmihalyi (2000); Seligman (2002, 2005, 2011); Holbrook (1994, 1999, 2006).



It is proposed the creation of these values is associated with overall wellbeing with varying emphasis on wellbeing elements:

Social Value: Pleasures (short term positive emotion; Engagement (flow); Positive Relationships);

Altruistic Value: Gratifications (enduring positive emotion); Meaning;

Hedonic Value: Pleasures, Engagement

*Most relevant to a social media based cause brand community

APPENDIX C Table C1 Brand Community Value Creating Practices (following Schau et al., 2009)

Brand Community		Value Creating Practice		
Focal Product Category	Category	Description	How practice creates value (Schau et al, 2009)	Anticipated value for whom (organisation, supporter)
1. Internet Advice 2. Personal Digital Assistant 3. Car 4. Global Positioning System 5. Carbonated Beverage 6. Cameras 7. Musical Group 8. Cosmeceutical 9. Episodic action Television program	Social Networking <i>(Creating, enhancing and sustaining ties among brand community members)</i>	Welcoming (E.g. <i>greeting</i>)	Not specified	Both
		Empathising (E.g. <i>lending emotional support</i>)	<i>'By providing affective resources within a sympathetic social network. This support system acts a significant switching cost for consumers who come to depend on'</i>	Both
		Governing (E.g. <i>articulating the behavioural expectations of the brand community</i>)	Not specified	Both
	Impression Management <i>(External, outward focus on creating favourable impressions of the brand)</i>	Evangelising (E.g. <i>sharing brand 'good news'</i>)	<i>By enlarging the brand community and its human resource base while enhancing the brand perception outside the brand community</i>	Both
		Justifying (E.g. <i>deploying rationales for devoting time and effort to the brand</i>)	Not specified	Both
		Documenting (E.g. <i>detailing brand relationship journey in a narrative</i>)	Not specified	Both
	Community Engagement <i>(Reinforce members' escalating engagement with the brand community)</i>	Badging (E.g. <i>translating milestones into symbols</i>)	<i>'By providing a motif with which to build brand meanings associated with the use journey.'</i>	Both
		Milestoning (E.g. <i>noting seminal events in brand ownership and consumption</i>)		
		Staking (E.g. <i>recognising variance within the brand community membership</i>)	Not specified	Both
		Customising (E.g. <i>modifying the brand to suit the individual or group level needs</i>)	<i>'By offering unique but reproducible solutions to user challenges'</i>	Both
	Brand Use <i>(Improved use of the focal brand)</i>	Grooming (E.g. <i>caring for the brand</i>)	<i>'By preserving the brand's performance and appearance'</i>	Both
		Commoditising (E.g. <i>distancing/approaching the market place</i>)	Not specified	Both

Table developed for this research.

APPENDIX D: Table D1 Brand community success factors and proposed customer and organisational value (following Holbrook, 2006)

Success Factors	Description	Instances in Brand Community Studies	Proposed Value Creation (following Holbrook, 2006)	
			Supporter	Organisation
Customer-centricity	Robust communities are built on understanding members' lives and exist to serve the people in them, providing relevant and useful information, facilitating community conditions desired by customers Follows marketing concept (McKitterick, 1957; Levitt, 1960).	Fournier & Lee (2009); Fournier & Avery (2011) Adjei et al. (2012)	Satisfaction from positive community experience (Extrinsic: social, Intrinsic: hedonic, altruistic)	Strong brand community (Extrinsic: economic).
Business Strategy	A brand community is a business strategy and more than a token marketing activity is aligned with the organisation's culture, vision, mission and values with measurable objectives that account for benefits to the community and to the firm and plans to create value.	Fournier & Lee (2009)	Satisfaction from positive community experience (Extrinsic: social, Intrinsic: hedonic, altruistic)	Organisation-wide commitment generated by effective communication by the organisation's principals (Extrinsic: economic)
Integration with offline activities	Brand communities are just one relationship-building element of an integrated marketing communications strategy.	Fournier & Lee, (2009); Muniz & O'Guinn, (2011); McAlexander et al. (2002); Hede & Kellett (2012)	Satisfaction from clear communication enhancing a positive community and overall brand experience (Extrinsic: social, Intrinsic: hedonic, altruistic)	Reinforcement of brand, values and messages (Extrinsic: economic)
Resources (o)	The organisation's staff that possesses appropriate skills should support a brand community.	Hede & Kellett (2012)	Satisfaction from positive community experience (Extrinsic: social, Intrinsic: hedonic, altruistic)	Optimum organisational resource allocation (Extrinsic – economic).
Planning (o)	Planning to create value in timely and relevant posts, devising a strategy for antisocial behaviour and opportunities for the customer to have an experience they can make their own. Sharing knowledge, consumer education and enablement are important.	Hede & Kellett (2012) Fournier & Lee (2009) O'Sullivan et al. (2011) Adjei et al. (2012)	Satisfaction from positive community experience (Extrinsic: social, Intrinsic: hedonic, altruistic)	Strong brand community by creating opportunities for positive customer experiences (Extrinsic: economic)
Control and Empowerment (o)	Control is an illusion; the brand community belongs to the members. Brands are uninvited. It is the people's web. Marketers are welcome if they contribute to the community. Their role is to support, enable and facilitate, share knowledge and educate, in a 'behind the scenes' approach. (Algesheimer et al 2005P28) Ceding control to customers enhances customer engagement and builds brand equity' (Cova et al., 2007 in Schau et al 2009' Ensuring access via mobile devices.	Cova & Pace (2006) Bagozzi & Dholakia (2006) Brodie et al. (2012); Algesheimer et al., (2005); Fournier & Lee (2009); Fournier & Avery, (2011a); Adjei, et al. (2012); Hatch & Schultz (2010); Muniz Jnr & Schau, (2011)	Satisfaction from positive community experience (Extrinsic – social, Intrinsic – hedonic, altruistic)	Strong brand community by nurturing and facilitating the brand communities by creating the conditions in which they thrive. * Value destruction: by over-control, 'diluting the communities' usefulness i

Table D1: Brand community success factors and proposed customer and organisational Value (following Holbrook 2006) cont-d

Success Factors	Description	Instances in Brand Community Studies	Proposed Value Creation (following Holbrook 2006)	
			Customer	Organisation
Identity	Social identity, an individual's cognitive self awareness of group membership, can influence their social intentions to participate in community activities and impact an individual's brand identification: the extent to which they see their own self image as overlapping with the brand's image. Researchers (e.g. Bagozzi & Dholakia, 2006) consider social identity is achieved <i>through</i> the emotional and evaluative significance of membership, whilst others (e.g. Schau et al, 2009) assert that membership and identity <i>emerges</i> from value creating practices within the community. Identity has the strongest effect on participation. (Woisetschlager et al., 2008) Further, a consumer's relationship with the brand is an influential <i>antecedent</i> to their community <i>identification</i> , <i>affiliation</i> and <i>participation</i> . Therefore, organisations should i) segment their communities to increase <i>identification</i> (a customer centric approach); ii) enrol long tenured customers who already have an affirmative relationship with the brand and iii) recruit novice customers and secure their attachment and brand loyalty	Muniz Jr., & O'Guinn (2001) Bagozzi & Dholakia (2006) Algesheimer et al., (2005) Schau et al. (2009) Woisetschlager et al. (2008)	Sense of self (from community membership) (Extrinsic: social, Intrinsic: hedonic)	Committed and loyal membership that strongly identifies with the community (Extrinsic: economic)
Identity & Community Size	Smaller communities generated higher levels of identification and normative pressure, possibly due to the richer nature of interpersonal relationships	Algesheimer et al. (2005) Scarpi (2010)	Identification (Extrinsic: social, Intrinsic: hedonic)	Brand loyalty via community loyalty from strong identification (Extrinsic: economic)
Identity & Brand Knowledge	Consumers who are knowledgeable about the brand experience high levels of identification and also engagement. Organisations can therefore facilitate brand knowledge acquisition.	Algesheimer et al.2005	Identification (Extrinsic: social, Intrinsic: hedonic)	Brand loyalty via community loyalty from strong identification (Extrinsic: economic)
Customer Engagement (CE)	CE is a psychological state, an interactive process and an intensity of an individual's participation with cognitive, emotional and behavioural elements including learning, sharing advocating, socializing and co-developing. High CE equate to higher levels of trust and commitment, WOM, loyalty, satisfaction, empowerment, connection, emotional bonding and greater brand community involvement. <i>Involvement</i> , 'perceived relevance' is associated with heightened levels of interest and caring. More highly involved, more intense CE. Engaged customers strengthen brand communities. <i>Antecedents</i> to CE include <i>customer based</i> (satisfaction, trust, commitment, identity consumption goals, resources, perceived costs, benefits and <i>firm based</i> (brand characteristics, reputation, size/diversification and context based (competitive factors/PEST). (Van Doorn et al., 2010) <i>Social benefits</i> , found most influential in motivating consumers to make contributions in a community. (Hennig-Thaurau et al, 2004) Optimum level of CE after which further CE becomes detrimental (Hollobeek, 2012) (value destruction). Curvilinear relationship between customer engagement and customer loyalty. Scales developed by Hollobeek et al., (2014) and Baldus et al., (2014).	Hennig & Thaurau (2004); Bagozzi & Dholakia (2006); Mollen & Wilson (2010); Hollebeek (2012); Vivek et al. (2012); Gummerus et al. (2012); Brodie et al. (2013); Hollobeek et al. (2014); Baldus et al. (2014)	Affiliation, Satisfaction Extrinsic: social, Intrinsic: hedonic)	Brand loyalty from commitment, trust from engagement (Extrinsic: economic)

Table developed for this research

APPENDIX E Table E1: Coding Instrument, practices (following Schau et al., 2009; Echeverri & Skålen, 2011)

Practice Category	Practice	Practice Definition	Indicators for practice
Social Networking <i>Creating, enhancing and sustaining ties amongst brand community members</i>	Welcoming (Greeting)	Greeting new members, beckoning them into the fold, assisting in their brand learning and community socialisation.	Use of words such as “welcome” and phrases of greeting.
	Empathising	Lending emotional and/or physical support to other members	Use of supportive words and phrases.
	Governing	Articulating the behavioural expectations within the brand community	Instructional words and phrases.
	Helping	The assistance brand community members give to each other.	Expressions that infer helping.
Impression Management <i>External, outward focus on creating favourable impressions of the cause brand</i>	Evangelising	Sharing the cause brand’s “good news”, inspiring others to use	Words and phrases that spread the brand’s good news.
	Justifying	Deploying rationales for devoting time and effort to the cause brand	Expressions that rationalise participants’ investment in the cause brand.
Community Engagement <i>Reinforces members’ escalating engagement with the brand community</i>	Documenting	Detailing the brand relationship journey in a narrative way, often anchored by and peppered with milestones	Words and phrases that detail the brand relationship.
	Badging	Translating milestones into symbols	References to use of Badging.
	Milestoning	Noting seminal events in brand ownership and consumption	Expressions that highlight key events of the cause brand. .
	Staking	Recognising variance within the brand community membership. Marking intra-group distinction and similarity.	Expressions indicating differences amongst community members.
Brand Use <i>Improved or enhanced use of the focal brand</i>	Customising	Modifying the brand to suit group-level or individual needs.	Suggestions for the brand.
	Grooming	Caring for the brand	References to brand care.
	Commoditising	Distancing/approaching the marketplace. Maybe directed at other members (e.g. you should sell/should not sell that) at the firm (e.g. you should fix this/do this/change this).	Use of words and phrases that infer transforming the cause into something else.
	Informing	Members share information about the community’s activities and/or the focal cause brand.	Providing details about the cause and its activities.
Transactional Collaboration <i>Focusing upon a transaction</i>	Delivering	Delivery of advocacy, revenue or relationship building activities in the cause community	References to the delivery of community activities.
	Charging	The process of payment for community related activities	References to transactions.

Table developed for this research

APPENDIX E Table E2: Data Analysis Example, Assigning Practices

			Practice Category/Practice																		
	Post		Platform			Social Networking				Impression Management		Community Management				Brand Use				Transactional Collaboration	
Count	Post #	Post	FB	T	YT	WEL/ GRE	EMP	GOV	HEL	EVG	JUS	DOC	BAD	MIL	STA	CUS	GRO	COM	INF	DEL	CHA
1	VF#2	<i>"Typhoon Haiyan: Can Philippines build back better?"</i>		1								1							1		
1	VCC#10	<i>"Have you got your O'Shirt yet? Just two days & 14 hours to go to get your to-shirt to support Org A"</i>	1							1				1					1		
1	ISVC#2	<i>"Yesterday marked the end of our crane-zy Paper Cuts promotion (we're) delighted to be donating a combined total of \$1000 to Organisation A..."</i>	1									1		1					1		
1	VCC#930	<i>"Ending health inequality in a generation"</i>			1					1	1								1		

Table developed for this research.

APPENDIX F: Table F1: Practices, Organisation A Community

	Provider Sphere					Joint Sphere						Customer Sphere																
	Value Facilitation					Value Co-Creation						Value Creation		Independent Social Value Co-Creation								Totals						
	# Instances	By Participant (100% Organization)	By Platform			# Instances	By Participant		By Platform			# Instances	By	# Instances	By Participant		By Platform			By Participant		By Platform			# Instances of Practices			
			(% of Total Instances of Evidenced Practice by Platform)				(Org/ Supporter)		(% of Total Instances of Evidenced Practice by Platform)						(Organization, Supporter)		(% of Total Instances of Evidenced Practice by Platform)											
							(# of Total Instances by Participant)																					
Practice Evidenced	Total	Org	Facebook	Twitter	You Tube	Total	Org	Supp	Facebook	Twitter	You Tube	Total	Supp	Total	Supp	Supp	Facebook	Twitter	You Tube	O	S	Facebook	Twitter	YouTube	Total (% of Total)			
Evangelising	2	2	0	2	0	39	22	17	28	11	0	N/A								24	17	28	13	0	41			
	33%				0%	38%			72%	28%	0%									59%	41%	22%	10%	0%	32%			
Empathising	0	0	0	0	0	19	1	18	17	2	0			6	0	6	6	0	0	1	24	23	2	0	25			
					0%	18%			89%	11%	0%			33%	0%	24%	100%	0%	0%	0%	100%	18%	2%	0%	20%			
Milestoning	2	2	0	2	0	15	14	1	8	7	0			5	2	3	4	1	0	16	6	12	10	0	22			
	33%				0%	14%			53%	47%	0%			28%	40%	60%	80%	0%	0%	73%	27%	9%	8%	0%	17%			
Documenting	1	1	0	1	0	14	13	1	8	6	0			4	1	3	4	0	0	14	5	12	7	0	19			
	17%				0%	13%			57%	43%	0%			22%	25%	0%	100%	0%	0%	74%	26%	9%	5%	0%	15%			
Informing	1	1	0	1	0	16	13	3	7	9	0			2	2		1	1	0	14	5	8	11	0	19			
	17%				0%	15%	81%	19%	44%	56%	0%			11%	100%	0%	0%	50%	0%	74%	26%	6%	9%	0%	15%			
Staking	0	0	0	0	0	1	1	0	0	1				0	0	0	0	0		1	0	0	1	0	1			
																						0%	0%		1%			
Commoditizing	0	0	0	0	0	0	0	0	0	0	0			1	0	1	1	0	0	0	1	0	0	0	1			
	0%				0%	0%								6%	0%	0%	100%	0%	0%	0%	100%	1%	0%	0%	1%			
TOTALS	6	6	0	6	0	104	64	40	68	36	0	N/A	N/A	18	5	13	16	2	0	70	58	84	44	0	128			
(% of Total: All Instances, All Practices)	5%	100%	0%	100%	0%	81%	62%	38%	65%	35%	0%			14%	28%	72%	89%	11%	0%	55%	45%	66%	34%	0%	100%			
																	*rounding											
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- rounding

APPENDIX G: Table G1 Study Two In-depth Interview Process

In-depth Interview Process and Question Guide Draft 1/3	
Audience:	Organization: Brand managers, executives, other staff Role:
Date	
Location	
Facilitator	Anne Sorensen
Recording Instruments	Audio x1
Time Start	
Time Finish	
Introduction	5 minutes

Thank you for agreeing to participate in the interview today. I am interested in learning about your social media based cause brand Community. This interview will take about one hour. There are no right or wrong answers to the questions that we will discuss. I'm interested in understanding your opinions about this brand community.

The interview is completely confidential and information that is recorded will be used solely for the purposes of this study, which are outlined in detail in the ethical clearance form. As part of the University's ethical clearance policies, we require you to complete the two forms in front of you:

(i) An ethical clearance form. It is a requirement of the Queensland University of Technology's research policy to complete this form. The document outlines that the research team will maintain your confidentiality and that any information discussed here today will not be used to personally identify you in any publications or conference discussions.

(ii) Informant details sheet. This asks for general demographic information about you. Only members of the research team will be privy to this information and it will be used for the purposes of the research only.



It is expected that the process will take approximately one hour. You are free to leave at any point during the interview and are not obligated to answer any questions. We would like to voice record the interview, because this discussion will be transcribed for analysis purposes. When we have completed the analysis, we can provide you, upon request, with a copy of the summary report for feedback and to ensure that your views have been appropriately represented.

Do you have any questions or concerns before we proceed?


APPENDIX H: Table H1 Study Two: In-depth Interview Question Guide


1. Why do you think your Supporters join this Community and participate? (E.g. support a cause, connect with others)
2. What are the benefits to *your Organization* of this community? What are the benefits to *your Supporters*?
3. How do you respond to Supporters' needs online? (E.g. posting frequency/topics)
4. Do you think Supporters in this social media based Community are close with one another? (i.e. do you think they are strongly or weakly connected with each other) Do you think this is positive or negative?
5. What are the key overall organisational *goals/objectives* for the social media based Community? What is your Organization's *key purpose* for the *content* that you post (e.g. share good news, inform, engage Supporters?)?
6. What is success to your Organization in the social media based Community?
7. Do you integrate the brand community in other marketing efforts? If so, how? Please provide examples. (E.g. offline events or advertising pointing to existence) Is the brand community included in the organization's business and marketing plans? How important are tangible representations (e.g. digital or tangible badge, piece of clothing) that signify membership of this community to your Organization and your Supporters?
8. Who do you believe 'drives' the Community? Supporters or your Organisation?
9. Do you have control over the size of the community? If not, why not? If so, how?
10. How do you manage and monitor conversations that occur in the social media based Communities?
11. Have you received any important feedback that you have used to change strategy or operation?
12. How do you think Supporters' behaviour in the Community affects others positively or negatively? Do you have a protocol for dealing with negative behaviour? How are behavioural expectations in the Community communicated to Supporters?
13. Have you ever had to try and recover a problematic situation in the Community? If so, what happened?
14. Has there been a time that your organisation would withdraw from the conversation? Can you describe the situation and why you undertook this action?
15. How important is it to your Organization that Supporters interact with each other? Do you think this is more or less important than Supporters interacting with your Organization?
16. How do you encourage your Supporters to be active in the community? What do you do if Supporters don't respond to your posts?
17. How do you regard Supporters' click interactions? (For example, Facebook likes, shares and Twitter retweets and favourites). Do you consider them more or less valuable to your Organization strategically? And what sort of value do you think Supporters generate by clicks?
18. Do you think the Community generates wellbeing for its supporters?

APPENDIX I: Study Three Online Survey



 
<p align="center">Social Media for Social Good: Value Creation in Social Media Based Cause Brand Communities</p>
<p align="center">PARTICIPANT INFORMATION FOR QUT RESEARCH PROJECT</p>
<p align="center">QUT Ethics Approval Number1300000444</p>
<p>RESEARCH TEAM</p> <p>Principal Researcher: Anne Sorensen, PhD Candidate, Queensland University of Technology (QUT) Associate Researcher: Professor Judy Drennan</p>
<p>DESCRIPTION</p> <p>This project is being undertaken as part of a PhD program for Anne Sorensen.</p> <p>The purpose of this research is to understand supporters' perceptions of the value created by participating in a cause organisation's social media based brand community, and to identify those practices that lead to this value creation. The research will specifically explore social and altruistic value and the association of these value types to individual and societal wellbeing.</p> <p>You are invited to participate in this project because you are a member of the social media based brand community of Organisation A and we are keen to understand your perceptions of supporter value.</p>
<p>PARTICIPATION</p> <p>Participation will involve completing an anonymous questionnaire with seven point Likert scale (Never - Every Time) and five point semantic differential scale answers (Excellent-Poor) that will take approximately 10-15 minutes of your time. Questions will include:</p> <p>* To what extent do you spread the good news about this community with your network by COMMENTING on the organisation's posts?</p> <p>* To what extent do you show emotional support of this community to your network by CLICKING on other supporters' posts?</p> <p>* I seek experiences that are _____ (Excellent *_*_*_*_*_ Poor</p> <p>Your participation in this project is entirely voluntary. If you agree to participate you do not have to complete any question(s) you are uncomfortable answering. Your decision to participate or not participate will in no way impact upon your current or future relationship with QUT or with The Indigenous Literacy Foundation. If you do agree to participate you can withdraw from the project without comment or penalty. Any identifiable information already obtained from you will be destroyed. However as the questionnaire is anonymous and once it has been submitted it will not be possible to withdraw.</p>


<p>EXPECTED BENEFITS</p> <p>It is expected that this project will not directly benefit you. However, it may benefit Organisation A. A one-page summary of the research will be available by emailing the researcher at the conclusion of the research in March 2015.</p>
<p>RISKS</p> <p>There are minimal risks associated with your participation in this project. Your responses are highly valuable to the research. However you may experience mild anxiety from participating in the online questionnaire. This will be limited by providing you with written information that fully describes the research aims and outcomes, the questionnaire process and that assures the confidentiality and non-identifiability of the data collected. Any inconvenience you may experience will be limited by the approximate 10-15 minute time requirement of your participation.</p>
<p>PRIVACY & CONFIDENTIALITY</p> <p>All comments and responses are anonymous and will be treated confidentially unless required by law. The names of individual persons are not required in any of the responses.</p> <p>Any data collected as part of this project will be stored securely as per QUT's Management of research data policy.</p> <p>Please note that non-identifiable data collected in this project may be used as comparative data in future projects or stored on an open access database for secondary analysis.</p>
<p>CONSENT TO PARTICIPATE</p> <p><i>Submitting the completed online questionnaire is accepted as an indication of your consent to participate in this project.</i></p>
<p>QUESTIONS / FURTHER INFORMATION ABOUT THE PROJECT</p> <p>If have any questions or require further information please contact one of the research team members below.</p> <p>Anne Sorensen T: 07 3138 4015 Email: anne.sorensen@hdr.qut.edu.au</p> <p>Professor Judy Drennan T: 07 3138 5308 Email: j.drennan@qut.edu.au</p>
<p>CONCERNS / COMPLAINTS REGARDING THE CONDUCT OF THE PROJECT</p> <p>QUT is committed to research integrity and the ethical conduct of research projects. However, if you do have any concerns or complaints about the ethical conduct of the project you may contact the QUT Research Ethics Unit on [+61 7] 3138 5123 or email ethicscontact@qut.edu.au. The QUT Research Ethics Unit is not connected with the research project and can facilitate a resolution to your concern in an impartial manner.</p>
<p>Thank you for helping with this research project. Please keep this sheet for your information.</p>
<p>Completed: 0%</p>


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Social Media for Social Good: Value Creation in Social Media Based Cause Brand Communities	
<p>Thank you for participating in this research. If you are using a Smartphone that is not optimised for mobile browsers, we recommend that you complete this survey on a computer. If the text is in your browser is too small to read, please press and hold "CTRL" key, then use "+" or "-" to adjust the text size.</p> <p>This survey will take approximately ten to fifteen minutes to complete. Your progress will be indicated on each page. Please note that you are required to answer every question on each page before you can proceed to the last page. There are no right or wrong answers. When you are ready, please click "NEXT" to begin.</p>	


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Social Media for Social Good: Value Creation in Social Media Based Cause Brand Communities	
<p>Are you a member of an online cause community that supports Organisation A? An online cause community is a virtual community that supports a cause, exists online (e.g. Facebook, Twitter or YouTube) and whose member supporters can interact with each other. Please choose from the answers below.</p>	
<p> <input type="radio"/> Yes, I am a member of the online cause community that supports Organisation A. </p> <p> <input type="radio"/> No, I am not a member of the online community that supports Organisation A. </p>	



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Social Media for Social Good: Value Creation in Social Media Based Cause Brand Communities	
<p>Are you 18 years or over?</p>	
<p> <input type="radio"/> Yes </p> <p> <input type="radio"/> No </p>	


 							
Social Media for Social Good: Value Creation in Social Media Based Cause Brand Communities							
QUESTION ONE: Your responses to the organisation.							
<p>Please consider your activities in this online cause community. Following are ten questions. Using the scale below, please indicate your answer to each question that best describes the extent to which you CLICK or COMMENT on the organisation's posts. Please mark only one box per line. Please Note: Your network is your friends, colleagues and acquaintances online. A CLICK might be a Like or Share on Facebook, or a Retweet or Favourite on Twitter. To what extent do you ...</p>							
	NEVER	RARELY, in about 10% of the chances when I could have.	OCCASIONALLY, in about 30% of the chances when I could have.	SOMETIMES in about 50% of the chances when I could have	FREQUENTLY, in about 70% of the chances when I could have	USUALLY in about 90% of the chances I could have.	EVERY TIME
1.1 <i>Spread the good news about this community with your network by CLICKING on the organisation's posts?</i>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
1.2 <i>Spread the good news about this community with your network by COMMENTING on the organisation's posts?</i>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
1.3 <i>Show emotional support of this community to your network by CLICKING on the organisation's posts?</i>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
1.4 <i>Show emotional support of this community to your network by COMMENTING on the organisation's posts?</i>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>


<div style="display: flex; justify-content: space-between; align-items: center;"> <div style="text-align: left;">  <p>Queensland University of Technology Brisbane Australia</p> </div> <div style="text-align: right;"> <p>a university for the real world®</p> </div> </div>							
Social Media for Social Good: Value Creation in Social Media Based Cause Brand Communities							
QUESTION ONE: Your responses to the organisation (cont-d) To what extent do you ...							
	NEVER	RARELY, in about 10% of the chances when I could have.	OCCASIONALLY, in about 30% of the chances when I could have.	SOMETIMES in about 50% of the chances when I could have	FREQUENTLY, in about 70% of the chances when I could have	USUALLY in about 90% of the chances I could have.	EVERY TIME
1.5 <i>Inform your network</i> of the activities in this online community by CLICKING on the organisation's posts?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
1.6 <i>Inform your network</i> of the activities in this online community by COMMENTING on the organisation's posts?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
1.7 <i>Describe the activities and achievements</i> in this community to your network by CLICKING on the organisation's posts?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
1.8 <i>Describe the activities and achievements</i> in this community to your network by COMMENTING on the organisation's posts?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
1.9 <i>Suggest improvements to build bonds in this online community</i> by CLICKING on the organisation's posts?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
1.10 <i>Suggest improvements to build bonds in this online community</i> by COMMENTING on the organisation's posts?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>


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QUESTION TWO: Reflecting on your responses to the organisation or other supporters.							
<p>Now please think about <i>after</i> you have clicked or commented on posts of the organisation or other supporters. Using the scale below, please indicate your answer to each question that best describes the extent to which you <i>reflect</i> on your clicks or comments <i>after</i> you have made them. <i>Please mark only one box per line.</i></p> <p>To what extent do you <i>REFLECT</i> on your responses (clicks or comments) to the posts of the organisation or other supporters, <i>after</i> you have made them, when your responses ...</p>							
	NEVER	RARELY, in about 10% of the chances when I could have.	OCCASIONALLY, in about 30% of the chances when I could have.	SOMETIMES in about 50% of the chances when I could have	FREQUENTLY, in about 70% of the chances when I could have	USUALLY in about 90% of the chances I could have.	EVERY TIME
2.1 Spread the good news about this community with your network?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2.2 Showed emotional support of this community?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2.3 Informed your network of the activities in this online community?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2.4 Described the activities and achievements of this online community?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2.5 Suggested improvements to build bonds in this online community?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<p style="text-align: right;"><u>Completed: 41%</u></p>							

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QUESTION THREE: Your responses to other supporters.							
<p>Now please think about when you click or comment on the posts of <i>other supporters</i>. Using the scale below, please indicate your answer to each question below that best describes the extent to which you click or comment on <i>other supporters'</i> posts. <i>Please mark only one box per line.</i></p> <p>To what extent do you ...</p>							
	NEVER	RARELY, in about 10% of the chances when I could have.	OCCASIONALLY, in about 30% of the chances when I could have.	SOMETIMES in about 50% of the chances when I could have	FREQUENTLY, in about 70% of the chances when I could have	USUALLY in about 90% of the chances I could have.	EVERY TIME
3.1 <i>Spread the good news about this community with your network by CLICKING on other supporters' posts?</i>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3.2 <i>Spread the good news about this community with your network by COMMENTING on other supporters' posts?</i>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3.3 <i>Show emotional support of this community to your network by CLICKING on other supporters' posts?</i>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3.4 <i>Show emotional support of this community to your network by COMMENTING on other supporters' posts?</i>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Completed: 47%							


 							
Social Media for Social Good: Value Creation in Social Media Based Cause Brand Communities							
QUESTION THREE: Your responses to other supporters (cont-d) <i>Please mark only one box per line.</i> To what extent do you ...							
	NEVER	RARELY, in about 10% of the chances when I could have.	OCCASIONALLY, in about 30% of the chances when I could have.	SOMETIMES in about 50% of the chances when I could have	FREQUENTLY, in about 70% of the chances when I could have	USUALLY in about 90% of the chances I could have.	EVERY TIME
3.5 Inform your network of the activities in this online community by CLICKING on other supporters' posts?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3.6 Inform your network of the activities in this online community by COMMENTING on other supporters' posts?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3.7 Describe the activities and achievements in this community to your network by CLICKING on other supporters' posts?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3.8 Describe the activities and achievements in this community to your network by COMMENTING on other supporters' posts?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3.9 Suggest improvements to build bonds in the online community by CLICKING on other supporters' posts?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3.10 Suggest improvements to build bonds in the online community by COMMENTING on other supporters' posts?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>


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QUESTION 4: VALUE						
Following are several statements about your own general preferences. Using the scales below please indicate your response that best describes your attitude to each statement. Please mark only one box per line.						
I prefer to act _____.						
MORALLY	Very <input type="radio"/>	Quite <input type="radio"/>	Neither/Nor <input type="radio"/>	Quite <input type="radio"/>	Very <input type="radio"/>	IMMORALLY
My social relationships are _____.						
UNIMPORTANT	Very <input type="radio"/>	Quite <input type="radio"/>	Neither/Nor <input type="radio"/>	Quite <input type="radio"/>	Very <input type="radio"/>	IMPORTANT
I prefer experiences that are _____.						
INFERIOR	Very <input type="radio"/>	Quite <input type="radio"/>	Neither/Nor <input type="radio"/>	Quite <input type="radio"/>	Very <input type="radio"/>	SUPERIOR
I seek experiences that _____ my self-esteem.						
ENHANCE	Very <input type="radio"/>	Quite <input type="radio"/>	Neither/Nor <input type="radio"/>	Quite <input type="radio"/>	Very <input type="radio"/>	DIMINISH
My social status is _____.						
IMPORTANT	Very <input type="radio"/>	Quite <input type="radio"/>	Neither/Nor <input type="radio"/>	Quite <input type="radio"/>	Very <input type="radio"/>	UNIMPORTANT
I prefer experiences that help me feel _____ to other people.						
DISTANT	Very <input type="radio"/>	Quite <input type="radio"/>	Neither/Nor <input type="radio"/>	Quite <input type="radio"/>	Very <input type="radio"/>	CLOSE
Experiences that provide a temporary escape for me are _____.						
IMPORTANT	Very <input type="radio"/>	Quite <input type="radio"/>	Neither/Nor <input type="radio"/>	Quite <input type="radio"/>	Very <input type="radio"/>	UNIMPORTANT
I seek experiences that are _____.						
EXCELLENT	Very <input type="radio"/>	Quite <input type="radio"/>	Neither/Nor <input type="radio"/>	Quite <input type="radio"/>	Very <input type="radio"/>	POOR

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I seek experiences that are spiritually _____						
UPLIFTING	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	DEPRESSING
Experiences that allow me to act ethically are _____						
UNIMPORTANT	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	IMPORTANT
I prefer experiences that are _____.						
ENTERTAINING	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	DULL
I seek experiences that are _____ with my ethical and moral values.						
INCONSISTENT	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	CONSISTENT
I seek experiences that are _____						
UNPLEASANT	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	ENJOYABLE
Experiences that offer financial rewards are _____.						
IMPORTANT	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	UNIMPORTANT
I seek experiences that are _____.						
UNAMUSING	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	AMUSING
Investing time in activities to achieve a positive outcome is _____						
UNIMPORTANT	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	IMPORTANT


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QUESTION FIVE: WELLBEING						
<p>Following are several statements about your own wellbeing. Using the scales below, please indicate your response that best describes your attitude to each statement. Please mark only one box per line.</p>						
My life is _____.						
PURPOSEFUL	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	PURPOSELESS
My social relationships are _____.						
UNHELPFUL	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	SUPPORTIVE
I am _____ in my daily activities.						
ENGAGED	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	DETACHED
I actively _____ to the happiness and wellbeing of others.						
CONTRIBUTE	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	SUBTRACT

My life is _____.						
MEANINGLESS	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	MEANINGFUL
I am a _____ person.						
GOOD	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	BAD
My social relationships are _____.						
REWARDING	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	UNREWARDING
In my daily activities, I am _____.						
INTERESTED	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	INDIFFERENT

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In the activities that are important to me, I am _____.						
INCOMPETENT	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	COMPETENT
I am _____ about my future.						
OPTIMISTIC	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	PESSIMISTIC
In the activities that are important to me, I am _____.						
CAPABLE	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	INCAPABLE
I live a life that is _____.						
BAD	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	GOOD
People _____ me.						
DISRESPECT	Very ○	Quite ○	Neither/Nor ○	Quite ○	Very ○	RESPECT
Completed: 94%						

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QUESTION SIX: ABOUT YOU Please choose one response from each list.	
I am ...	
<div style="border: 1px solid black; padding: 2px; display: inline-block;">Please select one ... ▼</div>	
I am aged between:	
<div style="border: 1px solid black; padding: 2px; display: inline-block;">Please select one ... ▼</div>	
My education level is: (please indicate your highest education level)	
<div style="border: 1px solid black; padding: 2px; display: inline-block;">Please select one ... ▼</div>	
I currently live in:	
<div style="display: flex; flex-direction: column; gap: 5px;"> <div><input type="checkbox"/> Queensland</div> <div><input type="checkbox"/> New South Wales</div> <div><input type="checkbox"/> Victoria</div> <div><input type="checkbox"/> South Australia</div> <div><input type="checkbox"/> Tasmania</div> <div><input type="checkbox"/> Western Australia</div> <div><input type="checkbox"/> Northern Territory</div> <div><input type="checkbox"/> Australian Capital Territory</div> <div> <input type="checkbox"/> Other (please specify) <div style="border: 1px solid black; width: 200px; height: 20px; margin-top: 5px;"></div> </div> </div>	
Thank you for completing this questionnaire. If you would like to receive a managerial report of the results please provide your email address in the box below. The report will be available after March 2015, at the conclusion of the research.	

APPENDIX J: Figure J1 Organisation A Supporter Benefit statement, Organisation A website



Individuals

As an individual you can make a lasting difference to a child or community in Australia.

Please help us today by:

- ✦ Being part of our **Get Caught Reading campaign**
- ✦ Making a **donation** online today
- ✦ Organising a fundraiser in your community, bookclub or child's school
- ✦ Buy a book or attend an **event on Indigenous Literacy Day**
- ✦ Become an advocate or volunteer

APPENDIX J: *Figure J2: Organisation B Supporter Benefit statement, Organisation B website*

“Explore. Act. Donate. Get Involved Help Organisation B make a difference to those who need it.”

and

“By making a monthly donation to Organisation B you’ll be making sure that our life saving work fighting poverty and injustice around the globe continues.”

APPENDIX K: Table K1 Physiology of Practices Evidenced in the Organisation A and the Organisation B communities

Practice Elements ("Anatomy" following Schau et al 2009; Echeverri & Skålen, 2011)			
Practice and Examples	Procedures	Understandings	Engagements
	<i>"Explicit rules, principles, precepts and instructions, what is sometimes discursive 'know that' knowledge" (Schau et al 2009:47)</i>	<i>Knowledge of what to say and do; skills and projects, sometimes called 'know-how' (i.e. tacit, cultural templates for understandings and actions) (Schau et al 2009:47)</i>	<i>"Ends and purposes, which are emotionally charged, in the sense that people are attached or committed to them" (Schau et al 2009:47)</i>
EMPATHISING Case One: VCC #5S "Go Andy" (Facebook)	Expressions of support to other supporters or to the organisation.	Understanding that support in the form of <i>Empathising</i> can be offered in narrative text format, and potentially as a 'Like' and 'Share' (Facebook), or 'Retweet', 'Favourite' (Twitter) and that the expression of empathy will be viewed and potentially amplified by the Empathiser's own network.	Engagement in <i>Empathising</i> demonstrates emotional support for the recipient, and reinforces the worthiness of the recipient's actions implying encouragement to continue.
Case Two: VCC#32S "Brilliant" (Twitter)			
EVANGELISING Case One: VCC#4O Out on Tiwi Islands, Organisation A presents certificates to Tiwi College. Students and (name withheld) congratulates his class (+ image) (Facebook)	When the post is shared amongst followers by posting a comment or click e.g. shares, likes on Facebook; <i>retweets</i> , <i>favourites</i> on Twitter.	Understanding that sharing good or bad news (via a post or click) might inspire others to support the cause.	Demonstrates the evangeliser's passion for the cause, and the worthiness of the cause that warrants this demonstration of evangelism.
Case Two: VCC #2O "In Brazil & Cambodia, we found that companies supplying sugar to Pepsi have robbed farmers of their rights and kicked them off their land" (Twitter)			
DOCUMENTING Case One: #ISVC 2: Yesterday marked the end of our crane-zy Paper Cuts promotion and we just want to send out a HUGE thank you to all of our amazing, crafty & generous customers who folded a crane at our Tuttle Crane Making Station in July (Name withheld) Publishing are delighted to be donating a combined total of \$1000 to Organisation A .We will also be donating an incredible 3011 cranes to 1000 paper cranes for (name withheld). We hope you love them (name withheld) and get well soon (Facebook)	Details the brand relationship in a narrative way. Narrative is often anchored by and peppered with milestones.	Understanding that <i>Documenting</i> achievements records progress and potentially inspires further support.	Engagement in <i>Documenting</i> demonstrates mindfulness and pride in the cause, and the collaborative achievements of the organisation and its Supporters.
Case Two: VCC#23S "Org. B Australia A big THANK YOU to everyone who is helping us rebuild after Typhoon Haiyan. (link) #PHthankyou" (Twitter)			

APPENDIX K: Table K1 Physiology of Practices Evidenced in the Case One (The Organisation A) and Case Two (The Organisation B) Communities cont-d

Practice Elements ("Anatomy" following Schau et al 2009; Echeverri & Skålen, 2011)			
Practice and Examples	Procedures	Understandings	Engagements
MILESTONING Case One: VF#1: Thanks for yr support. Our ILF team is here at Tiwi Islands running literacy workshops with (Twitter) Case Two: VCC#520 "February 8 th will mark three months since Super Typhoon Haiyan struck the east Philippines, killing over 6,000 people, displacing over four million and destroying or damaging over one million house. Since November, Org B has reached almost 550,000 people with relief including clean water to more than 200,000 people hygiene kits, sanitation services, cash support, water kits, rice seeds, shelter materials and cleared waste and debris (link)" (Facebook)	Expressions referencing seminal events associated with ownership or experience with the cause	Understanding that <i>Milestoning</i> records progress and outcomes, and potentially inspires further support.	Engagement in <i>Milestoning</i> inspires commitment and pride in the cause's work and inspiration for ongoing endeavour.
CUSTOMISING Case Two: VCC#49S "How about something for Valentines Day in your "unwrapped" range? The only card I have seen is the "flowers"? ... (Facebook)	Expressions that suggest modifying the brand or services to suit the stakeholder needs.	Improvement to cause outcomes.	<i>Customising</i> demonstrates involvement and commitment of both actors involved in the practice.
INFORMING VCC #60: Out on Tiwi Islands, @ (name withheld) presents certificates to Tiwi College Students & congratulates his class. (+Image) (Twitter)	The organisation and supporters share information about the cause e.g. its services or key events	Understanding that information can be shared via post or click and that it is relevant.	Engagement in <i>Informing</i> demonstrates commitment to the cause by a willingness to share information, and potentially pride.
STAKING Case One: VCC#140 "Check out @writingNSW's #Indigenous Mentorship Program for emerging writers of any genre. Great opportunity!" Case Two: ISVC#4S "Thank you (name withheld) for personally attacking me for my views (blind, naïve, woeful.) It certainly lowers the power of any discussion point you may put forward ..."(Facebook)	Expressions that acknowledge and respond to variance within the community and highlights intragroup distinction	That variance exists within the Community.	Engagement in <i>Staking</i> demonstrates the participant's personal passionate, ownership of the Community and their right to participate, no matter the participant diversity.
JUSTIFYING Case Two: VCC #210 "Wondering how your donation to help #Haiyan survivors is being spent? Here's your answer".. (Twitter)	Expressions that show an action or statement surrounding the cause are valid.	That it is acceptable and possible to share such expressions within the Community.	<i>Justifying</i> indicates participants' intensity of engagement with the Community.
HELPING Case Two: VCC#910 "Unfortunately not. All participants must be 18 years or older by the Friday of event weekend." (Facebook)	The organisation and supporters actively support each other.	The organisation and supporters demonstrate a practical, positive and service-minded attitude and a willingness to assist.	Demonstrates strongly positive involvement, passion and commitment for the cause.

Table developed for this research following Schau et al. (2009) and Echeverri & Skålen (2011).

APPENDIX L: Tables L1-L12 Descriptive Statistics

Table L1 Descriptive Statistics Organisation A Supporters (Type of Value Creating Interaction)

Descriptive Statistics									
	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
A1_ALLVCC	40	1.10	6.00	3.3850	1.13534	.180	.374	-.198	.733
A1_ALL_IVC	39	1.00	6.20	3.2769	1.31278	.088	.378	-.829	.741
A1_ALL_ISVC	40	1.00	6.50	2.7175	1.42052	.663	.374	-.184	.733
Valid N (listwise)	39								

Table L2 Descriptive Statistics Organisation B Supporters (Type of Value Creating Interaction)

Descriptive Statistics									
	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
B1_ALLIVC	47	1.00	6.00	3.0255	1.36326	.627	.347	-.337	.681
B1_ALLVCC	49	1.40	5.00	2.7837	.85497	.342	.340	-.579	.668
B1_ALLISVC	49	1.00	5.10	2.2449	1.08840	.822	.340	-.159	.668
Valid N (listwise)	47								

Table L3 Descriptive Statistics Organisation A Supporters (Practices)

Descriptive Statistics									
	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
A1_ALL_EVG	39	1.20	5.80	3.4256	1.11088	.000	.378	-.765	.741
A1_ALL_EMP	40	1.00	7.00	3.4100	1.26081	.742	.374	.761	.733
A1_ALL_INF	40	1.00	7.00	3.2700	1.30683	.499	.374	.300	.733
A1_ALL_DOC	40	1.00	7.00	3.1150	1.33964	.704	.374	.592	.733
A1_ALL_COMMOD	40	1.00	5.60	2.2400	1.17600	.873	.374	.442	.733
Valid N (listwise)	39								

Table L4 Descriptive Statistics Organisation B Supporters (Practices)

Descriptive Statistics									
	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
B1_ALL_EMP	49	1.00	5.40	2.9796	1.00850	.205	.340	-.506	.668
B1_ALL_EVG	49	1.40	5.20	2.9388	1.00350	.357	.340	-.815	.668
B1_ALL_INF	48	1.20	5.20	2.7417	.99185	.402	.343	-.555	.674
B1_ALL_DOC	47	1.00	5.00	2.5362	.99048	.541	.347	-.572	.681
B1_ALL_COMM	49	.40	3.60	1.2531	.74024	1.369	.340	1.518	.668
Valid N (listwise)	47								

Table L5 Descriptive Statistics, Organisation A Supporters (Clicks and Comments)

Descriptive Statistics									
	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
A1_ALL_CLICKS	40	1.10	6.60	3.4375	1.20164	.468	.374	.705	.733
A1_ALL_COMMENTS	40	1.00	6.00	2.6650	1.27371	.596	.374	-.445	.733
Valid N (listwise)	40								

Table L6 Descriptive Statistics Organisation B Supporters (Clicks and Comments)

Descriptive Statistics									
	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
B1_ALL_CLICKS	49	1.40	6.00	3.0469	1.10870	.622	.340	-.242	.668
B1_ALL_COMMENTS	49	1.00	4.30	1.9816	.78200	.706	.340	.241	.668
Valid N (listwise)	49								

Table L7 Descriptive Statistics Organisation A Supporters (Value)

Descriptive Statistics									
	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
A1_ALTRUISTIC	40	2.75	4.50	3.8625	.49984	-.743	.374	-.039	.733
A1_HEDONIC	38	2.75	4.75	3.6908	.51803	.104	.383	-.621	.750
A1_ECONOMIC	40	2.25	4.50	3.5875	.47214	-.825	.374	.801	.733
A1_SOCIAL	40	1.75	4.00	3.3313	.44717	-1.142	.374	2.727	.733
Valid N (listwise)	38								

Table L8 Descriptive Statistics, Organisation B Supporters (Value)

Descriptive Statistics									
	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
B1_HEDONIC	49	2.50	4.75	3.5969	.52988	.628	.340	.168	.668
B1_ALTRUISTIC	49	2.00	4.00	3.5408	.45742	-1.358	.340	2.116	.668
B1_SOCIAL	49	2.25	4.75	3.5000	.55199	.036	.340	-.187	.668
B1_ECONOMIC	49	2.50	4.75	3.4592	.50090	.704	.340	.297	.668
Valid N (listwise)	49								

Table L9 Descriptive Statistics, Organisation A Supporters (wellbeing)

Descriptive Statistics									
	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
A1_ALL_wellbeing	40	2.15	4.35	3.5825	.41979	-1.215	.374	2.827	.733
Valid N (listwise)	40								

Table L10 Descriptive Statistics, Organisation B Supporters (wellbeing)

Descriptive Statistics									
	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
B1_ALL_Wellbeing	49	2.25	3.95	3.2184	.42386	-.258	.340	-.504	.668
Valid N (listwise)	49								

Table L11 Descriptive Statistics, Organisation A Supporters (wellbeing components)

Descriptive Statistics									
	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
A1_POS_REL	40	2.75	4.75	3.9437	.46509	-.383	.374	.774	.733
A1_ACCOMP	40	2.50	4.50	3.9000	.52134	-.291	.374	-.513	.733
A1_MEANING	40	2.75	4.50	3.7562	.45109	-.012	.374	-.484	.733
A1_POS_EMOTIONS	40	1.00	4.00	3.1750	.67511	-.750	.374	1.604	.733
A1_ENGAGEMENT	40	1.00	4.00	3.1375	.66010	-.890	.374	1.632	.733
Valid N (listwise)	40								

Table L12 Descriptive Statistics, Organisation B Supporters (wellbeing components)

Descriptive Statistics									
	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
B1_ACCOMP	49	2.50	4.50	3.7143	.54006	-.325	.340	.306	.668
B1_POS_REL	49	2.50	4.50	3.6990	.50254	-.350	.340	-.397	.668
B1_MEANING	49	2.25	4.25	3.5561	.50069	-.290	.340	-.496	.668
B1_ENGAGEMENT	49	1.00	3.50	2.8571	.54006	-.635	.340	1.211	.668
B1_POS_EMOTIONS	49	1.00	3.00	2.2653	.63821	-.290	.340	-.609	.668
Valid N (listwise)	49								

APPENDIX M: Tables M1-M12 Cross-case analyses Independent Samples t-Tests

Table M1 Cross-case analysis, type of value creating interaction

Group Statistics					
DV Type of Value creating interaction	IV ORG SUPPORTERS	N	Mean	Std. Deviation	Std. Error Mean
ALLVCC	A	40	3.3850	1.13534	.17951
	B	49	2.7837	.85497	.12214
ALLSVC	A	40	2.7175	1.42052	.22460
	B	49	2.2449	1.08840	.15549
ALLIVC	A	39	3.2769	1.31278	.21021
	B	47	3.0255	1.36326	.19885

VCC=Value Co-creation; ISVC=Independent Social Value Co-creation; IVC=Independent Value Creation

Table M2 Cross -case analysis, independent samples t-test (type of value creating interaction)

Independent Samples Test										
DV Type of Value creating interaction		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
ALLVCC	Equal variances assumed	3.285	.073	2.849	87	.005	.60133	.21107	.18180	1.02085
	Equal variances not assumed			2.770	71.088	.007	.60133	.21712	.16840	1.03425
ALLSVC	Equal variances assumed	4.149	.045	1.777	87	.079	.47260	.26599	-.05609	1.00129
	Equal variances not assumed			1.730	71.917	.088	.47260	.27317	-.07197	1.01717
ALLIVC	Equal variances assumed	.007	.935	.866	84	.389	.25139	.29039	-.32609	.82887
	Equal variances not assumed			.869	82.117	.388	.25139	.28936	-.32423	.82702

VCC=Value Co-creation; ISVC=Independent Social Value Co-creation; IVC=Independent Value Creation

Table M3 Cross-case analysis, practices, and descriptive statistics

Group Statistics					
DV Practice Type	IV: ORG SUPPORTERS	N	Mean	Std. Deviation	Std. Error Mean
ALL_EVG	A	39	3.4256	1.11088	.17788
	B	49	2.9388	1.00350	.14336
ALL_EMP	A	40	3.4100	1.26081	.19935
	B	49	2.9796	1.00850	.14407
ALL_INF	A	40	3.2700	1.30683	.20663
	B	48	2.7417	.99185	.14316
ALL_DOC	A	40	3.1150	1.33964	.21182
	B	47	2.5362	.99048	.14448
ALL_COMMOD	A	40	2.2400	1.17600	.18594
	B	49	1.2531	.74024	.10575

EVG= Evangelising; EMP=Empathising; INF= Informing; DOC=Documenting;
 COMMOD=Commoditising

Table M4 Cross-case analysis, independent samples t-test (practices)

Independent Samples Test										
DV: Practice Type		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
ALL_EVG	Equal variances assumed	.484	.488	2.156	86	.034	.48687	.22581	.03796	.93577
	Equal variances not assumed			2.131	77.507	.036	.48687	.22846	.03199	.94174
ALL_EMP	Equal variances assumed	1.261	.264	1.790	87	.077	.43041	.24050	-.04760	.90842
	Equal variances not assumed			1.750	73.981	.084	.43041	.24596	-.05969	.92050
ALL_INF	Equal variances assumed	3.142	.080	2.154	86	.034	.52833	.24523	.04083	1.01584
	Equal variances not assumed			2.102	71.717	.039	.52833	.25138	.02719	1.02948
ALL_DOC	Equal variances assumed	2.760	.100	2.312	85	.023	.57883	.25035	.08107	1.07659
	Equal variances not assumed			2.258	70.747	.027	.57883	.25640	.06756	1.09010
ALL_COMMOD	Equal variances assumed	11.473	.001	4.823	87	.000	.98694	.20464	.58019	1.39369
	Equal variances not assumed			4.614	62.957	.000	.98694	.21391	.55947	1.41441

EVG= Evangelising; EMP=Empathising; INF= Informing; DOC=Documenting; COMMOD=Commoditising

Table M5: Cross-case analysis, descriptive statistics (clicks and comments)

Group Statistics					
DV: CLICKS AND COMMENTS	IV: ORG SUPPORTERS	N	Mean	Std. Deviation	Std. Error Mean
ALL_CLICKS	A	40	3.4375	1.20164	.19000
	B	49	3.0469	1.10870	.15839
ALL_COMMENTS	A	40	2.6650	1.27371	.20139
	B	49	1.9816	.78200	.11171

Table M6: Cross-case analysis, independent samples t-test (clicks and comments)

Independent Samples Test										
DV: CLICKS AND COMMENTS		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
ALL_CLICKS	Equal variances assumed	.034	.853	1.592	87	.115	.39056	.24533	-.09706	.87818
	Equal variances not assumed			1.579	80.466	.118	.39056	.24735	-.10165	.88277
ALL_COMMENTS	Equal variances assumed	14.816	.000	3.108	87	.003	.68337	.21987	.24635	1.12039
	Equal variances not assumed			2.967	61.930	.004	.68337	.23030	.22299	1.14374

Table M7: Cross-case analysis, descriptive statistics (value)

Group Statistics					
DV: PREFERRED VALUE EXPERIENCE	IV: ORG SUPPORTERS	N	Mean	Std. Deviation	Std. Error Mean
ALTRUISTIC	A	40	3.8625	.49984	.07903
	B	49	3.5408	.45742	.06535
SOCIAL	A	40	3.3313	.44717	.07070
	B	49	3.5000	.55199	.07886
ECONOMIC	A	40	3.5875	.47214	.07465
	B	49	3.4592	.50090	.07156
HEDONIC	A	38	3.6908	.51803	.08404
	B	49	3.5969	.52988	.07570

Table M8: Cross-case analysis, independent samples t-test (value)

Independent Samples Test										
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DV: PREFERRED VALUE EXPERIENCE		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
ALTRUISTIC	Equal variances assumed	.436	.511	3.165	87	.002	.32168	.10162	.11969	.52367
	Equal variances not assumed			3.137	80.126	.002	.32168	.10255	.11761	.52576
SOCIAL	Equal variances assumed	1.414	.238	-1.560	87	.122	-.16875	.10818	-.38378	.04628
	Equal variances not assumed			-1.593	86.998	.115	-.16875	.10591	-.37926	.04176
ECONOMIC	Equal variances assumed	.021	.886	1.233	87	.221	.12832	.10404	-.07847	.33510
	Equal variances not assumed			1.241	85.171	.218	.12832	.10341	-.07728	.33391
HEDONIC	Equal variances assumed	.000	1.000	.827	85	.410	.09385	.11343	-.13168	.31938
	Equal variances not assumed			.830	80.533	.409	.09385	.11310	-.13121	.31891

Table M9: Cross -case analysis descriptive statistics (wellbeing)

Group Statistics					
DV:	IV: ORG Supporters	N	Mean	Std. Deviation	Std. Error Mean
Wellbeing	A	40	3.5825	.41979	.06637
	B	49	3.2184	.42386	.06055

Table M10: Cross-case analysis, independent samples t-test (wellbeing)

		Independent Samples Test								
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
All wellbeing	Equal variances assumed	.825	.366	4.049	87	.000	.36413	.08993	.18538	.54288
	Equal variances not assumed			4.053	83.779	.000	.36413	.08984	.18546	.54281

Table M11: Cross-case analysis, independent samples t-test (wellbeing)

DV: WELLBEING	IV: ORG SUPPORTERS	N	Mean	Std. Deviation	Std. Error Mean
POSITIVE EMOTIONS	A	40	3.1750	.67511	.10674
	B	49	2.2653	.63821	.09117
ENGAGEMENT	A	40	3.1375	.66010	.10437
	B	49	2.8571	.54006	.07715
POSITIVE RELATIONSHIPS	A	40	3.9438	.46509	.07354
	B	49	3.6990	.50254	.07179
MEANING	A	40	3.7563	.45109	.07132
	B	49	3.5561	.50069	.07153
ACCOMPLISHMENT	A	40	3.9000	.52134	.08243
	B	49	3.7143	.54006	.07715

Table M12: Cross-case analysis descriptive statistics (wellbeing)

Independent Samples Test										
		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
POSITIVE EMOTIONS	Equal variances assumed	.290	.592	6.518	87	.000	.90969	.13958	.63227	1.18712
	Equal variances not assumed			6.480	81.442	.000	.90969	.14038	.63040	1.18898
ENGAGEMENT	Equal variances assumed	.244	.622	2.204	87	.030	.28036	.12719	.02756	.53316
	Equal variances not assumed			2.160	75.057	.034	.28036	.12979	.02180	.53891
POSITIVE RELATIONSHIPS	Equal variances assumed	.668	.416	2.363	87	.020	.24477	.10359	.03888	.45066
	Equal variances not assumed			2.382	85.595	.019	.24477	.10277	.04046	.44909
MEANING	Equal variances assumed	1.092	.299	1.960	87	.053	.20013	.10209	-.00279	.40304
	Equal variances not assumed			1.981	86.119	.051	.20013	.10101	-.00067	.40093
ACCOMPLISHMENT	Equal variances assumed	.222	.639	1.639	87	.105	.18571	.11331	-.03951	.41093
	Equal variances not assumed			1.645	84.544	.104	.18571	.11290	-.03879	.41021

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